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*Jesuit
Educational
Quarterly*

JUNE 1947

LETTER OF VERY REV. JOHN JANSSENS TO J.E.A.

PROCEEDINGS ANNUAL MEETING—1947

THE DEGREE PROGRAM IN INDUSTRIAL RELATIONS

THE J.E.A. AND THE I.S.O.

EXTRACURRICULAR ACTIVITIES

A TEACHER LOOKS AT ACADEMIC STANDARDS

STATUS OF GRADUATE STUDIES IN THE
ASSISTANCY, 1946-1947

VOL. X, No. 1

(FOR PRIVATE CIRCULATION)

The JESUIT EDUCATIONAL QUARTERLY, published in June, October, January, and March by the Jesuit Educational Association, represents the Jesuit secondary schools, colleges, seminaries, and universities of the United States, and those conducted by American Jesuits in foreign lands.

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49 EAST 84TH STREET
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Jesuit Educational Quarterly

June 1947

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Father Janssens' Letter

Roma (113), March 29, 1947
Borgo S. Spirito, 5
Tel. 50.933 - 51.658

Reverend Edward B. Rooney, S.J.
49 East 84th Street
New York, 28, New York

Dear Father Rooney:

P.C.

A year ago Rev. Father de Boynes addressed a luminous and stimulating letter to Your Reverence and your colleagues of the Jesuit Educational Association. There is little to be added to what he then wrote, and I am happy to make his directive my own.

Yet I thought that you would be pleased to have at least a word of greeting as a token of my deep and keen interest in your Association and of my gratitude for all the help it has given to our schools.

The field of education offers an apostolate to the Society in the United States without parallel. When we enter it with the same high purpose which inspired St. Ignatius as an educator, and with holy ambition and unlagging zeal spend our efforts in it where we may use the means necessary to accomplish that purpose, we shall be giving a worthy service to Christ's Church and be making a very effective contribution to the peace and to the physical and moral betterment of human society. The most urgent and indispensable need of that society today is that right order be put into individual and family life; and there can be no such order until men understand and recognize the end for which God created them. That knowledge we aim to impart to all our students. Where we fail to do so, we fall short of the ideals of our holy founder.

With confidence that the Society in America under the guidance of its Superiors will not fail, I pray that God may continue to bless you all.

I commend myself to Your Reverence's holy Sacrifices and prayers,

Sincerely in the Sacred Heart,
(Signed) John Janssens, S.J.

Report of the Executive Director 1947

EDWARD B. ROONEY, S.J.

Paradoxically enough, I am rather satisfied over a real difficulty that confronts me tonight. Each year it becomes more and more difficult to make this report on the activities of the Jesuit Educational Association; this year is no exception. The difficulty has an element of satisfaction because, as I like to believe, it is a sign of the growing strength and the increasing activity of our Association. The most I can do, then, in a short report is to single out a few of the activities which I feel have been particularly fruitful of that unity and cooperation which were set as the goals of the J.E.A. by Father Ledochowski when, as General, he directed the foundation of the Association.

REPORT TO PROVINCIALS

One of the functions of the executive director is to report to the provincials at their annual meeting. I have made it a practice to have my report written out, and the provincials have in turn been good enough to give me a written response to my report. Excerpts of the responses which directly concern our schools are sent each year to rectors and presidents, deans and principals. May I recall just a few of the more pertinent responses to my 1946 report.

ALUMNI AND GUIDANCE

"The Board of Governors approves the following recommendations of the Executive Committee on Alumni Organization, Guidance, and Placement:

"That a competent Jesuit be in charge of the alumni in each institution.

"That a good alumni news bulletin be published by each institution. That other services to the alumni, viz., alumni retreats, institutes for professional groups, alumni sodalities be inaugurated or strengthened.

"That consideration be given to the possibility of hiring a man to organize and establish a working alumni association in our Jesuit institutions.

"That the alumni news sheets and other services inaugurated during the war should be continued.

"That a thorough study be made of the literature dealing with alumni

associations, and, likewise, a study of some very successful working organizations, for the information of the J.E.A.

"That counselors take formal courses in guidance in summer schools or other short sessions.

"That consideration be given to the feasibility of an institute on guidance for Jesuits working in this important field. (A detailed plan for such an institute is to be submitted to the Board of Governors.)

"That schools provide counselors with ample time for their work (including study and self-improvement in techniques), and that, therefore, the teaching load of such men be kept at a minimum, even though this may mean voluntary reduction of enrollment as it has in some places.

"That placement should be taken to include: (a) job information, (b) adjustment on the job, (c) improvement on the job or transfer to better jobs. Placement, we believe, could be made an important service to the alumni of the institution."

STATUTES

"The members of the Board of Governors request general prefects of studies to remind institutions concerned of the prescription of the *Instructio* on Statutes (Article 20). Province prefects should also discuss with provincials the adaptation to local needs of the statutes proposed by the J.E.A. Committee on Statutes."

RECRUITING LAY TEACHERS

"The Board of Governors approves the suggested code regarding the recruiting of lay faculty members from other Jesuit institutions.

"The Board of Governors approves the procedure suggested for obtaining acceptance of the code by our schools."

FACULTY RETIREMENT PLANS

"The Board of Governors requests that general prefects urge school administrators to institute retirement plans for university and college lay faculties. Where the number of lay teachers warrants it similar provisions should be made in high schools."

A remark on the last two: the January issue of the *JESUIT EDUCATIONAL QUARTERLY* reprinted the Code on Recruitment of Lay Professors and reported that all our institutions had agreed to it. A strict adherence to this code will obviate some of the misunderstandings that have occurred when professors transferred from one Jesuit school to another.

A suggestion made by our Commission on Graduate Schools that will be reported on at a meeting might be mentioned here:

Each year, in April, a list of prospective recipients of Ph.D.'s in the following June might be sent to the Executive Director.

This list, drawn up by the individual deans, would specify the field and give a succinct appraisal. The purpose of this list is to enable various Jesuit institutions looking for faculty members to offer proposals.

I am pleased to announce that a number of Jesuit colleges and universities have already adopted retirement plans for lay staffs. Others are working on such plans.

INSTRUCTIO

At the St. Louis meeting last year, I read a letter from Very Rev. Father Norbert de Boynes in which he mentioned that the revised *Instructio* had been approved and would shortly be published. A problem arose in regard to one article of the *Instructio* and publication had to be withheld. It is our hope that the difficulty has been settled and that the revised *Instructio* will soon be published. When it is, the revised Constitution of the J.E.A. will also be published.

COMMISSIONS

During our meeting this week, some of the permanent commissions of the J.E.A. will have an opportunity to report on their activities. In accordance with the wishes of the Board of Governors, the Commission on Professional Schools is now made up of three members of the Executive Committee. Subcommittees are constituted of administrators in the various professional fields. In February the Commission on Professional Schools met in Chicago with the Jesuit deans and regents of our five medical schools to outline a study of Jesuit medical schools. This work is progressing satisfactorily. Last year meetings were held with the regents of dental schools, and next year similar meetings will be held with our law school administrators.

At the meeting of the regents and deans of our medical schools, in connection with a discussion on admissions, the question of the relations between Jesuit colleges and Jesuit medical schools was raised. The desire was expressed that college administrators, guidance counselors, and science department officials make a special effort to steer outstanding students to our own medical schools. There seemed to be a feeling that not sufficient attention had been paid to this in the past.

INSTITUTES

One of the outstanding events of the past year was the Institute for Jesuit Principals held at Regis College, Denver, July 10 to 24, 1946. If you wish to know how successful this Institute was, just listen to the enthusiastic comments of the administrators who attended it. They will tell you of the days and nights of hard work, of constant group study of the problems that most perplex a high-school administrator, of promising

solutions of some of the problems, and of worth-while approaches to and studies of all of them. They will tell you, I think, that the two weeks at Denver were most profitable; and they will also tell of the marvelous hospitality of the superiors and the entire community at Regis. Regis received a unanimous vote as one of the best places in the country to hold such an institute. An occasional trip into the Rockies offered a delightful break from the hard work of study and preparing reports. Members of the Institute will also tell you that the success of the Institute depended largely on the detailed preparation for, and the direction of, the Institute by Fathers Mallon and Maline. The Jesuit high schools of the country owe them a debt of gratitude that cannot easily be paid. But it can be paid in a way which I am sure would be most pleasing to Father Mallon and to Father Maline, and that is by a constant study and restudy and application of the excellent suggestions that the report of the Institute contains.

Two such institutes for our high-school principals have been held: one at West Baden in July 1940, and the second at Denver last summer. From the West Baden Institute came the statement on the Philosophy of the American Jesuit High School, which has often been referred to as the finest statement on the philosophy and objectives of Catholic secondary schools that has appeared in a long time. From the Denver Institute came the report on Problems of Administration in a Jesuit High School. Even though the suggestions on procedures are meant to be tentative and we proposed to restudy them in a future institute, I know of no better summary of an up-to-date, educationally sound, thoroughly Catholic, and thoroughly Jesuit approach to the problems of high-school administration.

Perhaps my enthusiasm for the West Baden and the Denver institutes has made college administrators a little envious. If so, I am glad. Because I can hold out to them the hope of a similar institute for college deans. Already many requests for such an institute have come to the Executive Committee. One of the most urgent requests has come from a provincial who after hearing his rectors and principals report on the Denver Institute and after studying the report with great care urged me to plan for an institute for deans. This matter will be discussed with the provincials at their meeting in May.

SERVICES

Very often inquiries have been made on the source of certain province or assistancy regulations on studies. It is sometimes difficult to trace the origin of regulations. For this reason the general prefects are endeavoring to catalogue province regulations on studies; the central office of the J.E.A. will do the same for Assistancy regulations. Our plan is that when

the province catalogues of regulations are completed, they will be submitted to provincials for restudy and reapproval. When completed, these studies will be a helpful source of information for school administrators.

This year the *Directory of the J.E.A.* was printed. Although it was sent to the printer in September, it was January before the work was finished. Many requests came to us for extra copies but, unfortunately, the first edition was quickly exhausted. Since we plan to publish a new edition in September, it was thought better not to run a second printing of the first edition.

Many inquiries come to the J.E.A. central office on changes in salary schedules. Within the next few weeks a study of salaries in Jesuit colleges and universities will be made by Father Mallon, general prefect of the Missouri Province. The report of the study will be made available but institutions will not be identified except, perhaps, by regions.

One of the duties of the Executive Director of the J.E.A. is to visit, from time to time, Jesuit educational institutions of the country. During the war I had to postpone this duty in favor of the more pressing duty of keeping in contact with governmental agencies. Now that the situation is more normal, I hope to begin again next year to revisit our schools and thus retain the contact that is necessary for a thorough understanding of local situations.

RELATIONS WITH OTHER ASSOCIATIONS

The J.E.A. is a constituent member of the American Council on Education and has been represented at all regular meetings. At least three times during the past year, the Council has called special meetings of the constituent members and at these, too, J.E.A. representatives have taken an active part. The Executive Director is now a member of the Executive Committee of the Council.

It is my opinion based on a fairly accurate study of Council documents over the past year that there has not been sufficient representation of Catholic educational institutions on the various committees of the American Council. I intend to do what I can to see that this situation is corrected. I have always felt that we should try to get good Catholic laymen appointed to committees, and for this reason it would be a help if deans would send me a list of laymen who might serve on regional or national committees, and indicate the field of their competency, something of their special work and publications in the field.

Jesuit institutions have, as usual, been well represented at meetings, on committees, and on programs of the Association of American Colleges. One of the associations that meets in conjunction with the Association of American Colleges is the Association of Academic Deans. At its last meet-

ing in Boston, this Association offered a very interesting and very practical program that touched on many of the problems that constantly harass deans. It was some consolation, at least, to learn that large and small, public and private colleges are faced with the same administrative and academic problems as are our own deans, and that often enough our efforts at solutions compare favorably with the rest. At one point in a discussion during these meetings, a show of hands was called for on the number of academic deans who are also teaching. A surprisingly large number indicate that they give at least one regular course. They seemed to feel that this practice had much to commend it, because it kept deans in better contact with the students and with student mentality.

The usual good representation of Jesuit institutions in the activities of the National Catholic Educational Association was in evidence during the past year. You will be pleased to know, I am sure, that the most cordial relations exist between the central office of the J.E.A. and that of the National Catholic Educational Association and the National Catholic Welfare Conference. Monsignor Hochwalt, the secretary general, has mentioned to me time and again the fine cooperation he has received from the members of the J.E.A. All such activity is, I feel, a contribution to the cause of Catholic education in the United States.

A few years ago, the National Council of Independent Schools was founded. The J.E.A. has been a constituent member from the very beginning and has been active on the executive and other committees. One of the most prominent activities in this organization is the Commission on the Relationships to Higher Education. Father Lorenzo K. Reed, S.J., has been a member of the Commission almost from its inception, and is now its chairman. The so-called National Registration Office is under the control of this Commission. The function of this office is to record the college achievement record of graduates of private schools. This record which is kept with the cooperation of the colleges is meant to serve as a criterion for judging the worth of secondary schools in terms of the college performance of its graduates. While, as yet, no fee is charged to colleges, the cost to the participating high schools is considerable. The work of the National Registration Office is becoming better known, and its reputation is growing. I mention it here because I feel it may well be indicative of a trend toward a different and, perhaps, a fairer evaluation of schools that are professedly college preparatory, and because the J.E.A. has had a part in the establishment of and the specific direction given to the National Registration Office.

INTERNATIONAL

This is not the place to give a detailed report on the United Nations

Educational, Scientific, and Cultural Organization, commonly known as UNESCO. The central office of the J.E.A. has followed closely the foundation and growth of UNESCO. When a conference was called in September 1945 by the American Council on Education to study the proposed constitution of UNESCO, three delegates of the J.E.A. took an active part. With other Catholic organizations we later registered our displeasure at the absence of an official representative of Catholic education to the London Conference which drew up the definitive constitution of UNESCO. You are probably aware that the Catholic protest did some good.

In the United States the official body cooperating with UNESCO is the National Commission. Representatives of the National Catholic Educational Association and the National Catholic Welfare Conference are on this Commission. The first international meeting of UNESCO was held in Paris last November. Monsignor Hochwalt was an official adviser to the United States delegation. On the delegation itself were the following Catholics: Anne O'Hare McCormick, as an official delegate, and George Shuster, one of the five alternates.

In the Constitution of the United States National Commission on UNESCO, it is provided that from time to time national conferences shall be called to consider problems connected with UNESCO and to advise the American delegation. On March 22-26, 1947, the first such National Conference was held in Philadelphia. At this Conference, Father Bunn, president of Loyola College, Baltimore, was one of the representatives of the National Catholic Educational Association. I represented the J.E.A.

It was apparent from the meeting in Philadelphia as well as from current educational literature that educators and educational institutions are showing great interest in UNESCO. Catholic educators have a real contribution to make to the thinking of the organization. American Catholic educators are in a particularly advantageous position to make their influence felt. But this will not and cannot be accomplished unless and until Catholic educational institutions show an interest in UNESCO. It is amazing how quickly any campus activity by faculty or students or by both in support of UNESCO reaches those who are the directors of these organizations. It is my opinion that if a concerted effort were made through class activity and extracurricula activities, and through faculty discussions to make the work of UNESCO better known, to point out its deficiencies and emphasize its possibilities, we could do much toward making UNESCO work and thus contribute to world peace. The United Nations with UNESCO and many other subsidiary organizations has certainly not startled the world by its achievements to date, but, as in dealing with bad politics we help little by merely criticizing, maybe we can help much by doing what we can to put the right people in and to see that the

thinking is straight. One fact, and one fact only, the last two wars have taught and that is that war settled nothing. We have tried the sword and it has failed. Maybe we can help to use peaceful means to guarantee peace. UNESCO is one of these.

Last fall, I had the privilege of representing the Jesuit Educational Association and the National Catholic Educational Association at the Second Inter-American Congress of Catholic Education. The January 1947 issue of the *QUARTERLY* reprinted a paper I read at the last meeting of the Southern Regional Unit of the National Catholic Educational Association. In that paper I gave some general impressions of education in South America. I shall not repeat here what can be read in the *QUARTERLY*, but there are some few items on Jesuit education in South America that may be of interest to North American Jesuits.

In South America we conduct some thirty-three colleges, not to mention a number of apostolic schools, and a large number of houses of study for our own scholastics. I visited about twenty-five colleges and a fair number of our scholasticates.

It should be remembered that very many South American colleges conduct a primary department as well as a secondary department. The secondary, or "colegio," strictly speaking, is equivalent to our high school, plus, perhaps, a year more or less of college. In my own mind, I questioned the value of expending so much Jesuit effort on primary education. Discussion of this point with a number of Ours nearly always elicited the answer that this was the only way of assuring an adequate enrollment of desirable students in "secundario." In all our colleges there is the complaint of insufficiency of staff. Inquiry into the number of hours and subjects that the majority of Jesuits are teaching showed only the justice of the complaint. Perhaps if other traditions were built up, at least in dealing with the students of the upper years, and if more freedom were allowed them, there might be less necessity for much of the prefecting. But it will take courage to break with these customs as it will to break other customs that are immemorial. Some steps have been made in this direction and the results, from what I hear, have not been disastrous.

The questions put to me by many Jesuits on how to explain the general friendliness of the students and even young alumni of Jesuit institutions in the States would seem to indicate some difficulty in this regard in our South American schools. My own doubts as to the intimate contact between faculty and students in most of South America were only confirmed by much that I heard. Perhaps the rigid regime in many of the boarding schools offers a partial answer. Years ago such rigidity and confinement could be accepted without much resentment, for one reason because it was not unlike the home and out-of-school life of the students. But today

the regime of the school is in such marked contrast to the home life and out-of-school life of a student that, so it seems to me, there is bound to be resentment. This resentment for the regimentation transfer itself in time to those who are immediately responsible for it and then to the institution itself.

One of the main problems of the Society in South America and, with few exceptions, of other religious orders and the secular clergy is the need of vocations. A recent book by a Maryknoll priest, John J. Consadine, M.M., entitled: *Call for Forty Thousand*, forcibly brings this truth home.

My brief stay in South America gave me no right to speak authoritatively on difficult problems. But I may hazard an opinion, particularly since it is based not only on personal observation but also on many conversations with native South Americans. Some of the reasons that I think are responsible for the frightening dearth of priestly and religious vocations are: failure of most missionary orders to build up native clergy, the poor reputation of the clergy in many sections of South America, and the consequent unwillingness of parents to allow their sons to join its ranks even if they so desire, the low economic status of many of the clergy. Combined with this unwillingness of wealthy parents to permit their sons to go on to the priesthood is the absence of that healthy, middle class so common among us and so fruitful of vocations.

Thank God that at least in some sections of South America the tide is turning—as it is, too, in Catholic living by men. Some of our South American provinces are now made up largely of native South Americans and are showing remarkable vigor and growth. The number of fine vocations is growing each year. The work of Jesuits in conducting seminaries is also making a fine contribution to the revival of Catholic life and to the building up of an excellent native clergy.

One cannot but be impressed by the large number of schools and other activities in which Ours are engaged in South America. Almost every place I went the desire was expressed to have American Jesuits come down and help in this work. Naturally, I could hold out little hope for this and explained how we in the States are burdened, too, with numerous activities.

All through South America one finds evidences of a desire on the part of many students to come to the States and especially to come to American professional schools. Unfortunately, there was lack of knowledge of the facilities of Catholic institutions in the United States. Jesuits in South America feel that we can help the cause of Catholicism by welcoming South American students to our schools. Naturally, I explained that the present crowded conditions of our schools makes cooperation along these lines particularly difficult.

In dealing with South American students, it is well to remember that the curriculum of the colleges there gives little beyond our high school. Hence, graduates of most South American colleges fit nicely into freshman year, or, in rare cases, into sophomore year. If they have difficulty in English, then it is better to make them freshmen. The same is true if they are particularly interested in science or premedical courses. The reason for this is that the science courses in South America are almost entirely theoretical. Even though a student had completed a study of inorganic chemistry, his laboratory work would not be the same as the laboratory course here in the States.¹

CONCLUSION

I cannot close this report without a word of gratitude to Very Reverend Father General for his thoughtful and inspiring message addressed to this meeting of the J.E.A. We are deeply grateful to him. So, too, are we grateful to the provincials and local superiors whose generosity and keen appreciation of the value of cooperative activity make our organization possible. We of the central office of the J.E.A. are appreciative of the constant cooperation we have received from all our institutions and from individual Jesuits throughout the country. We are especially appreciative of the efficiency and cooperation of the members of the Executive Committee.

May we request you all to ask God in your Masses and prayers to continue to bless the work of Jesuit education in the United States? If He is with us, who can stand against us?

¹ At this point the Executive Director explained a number of educational bills that are before the present Congress. These explanations were incorporated in the Jesuit Educational Association Special Bulletin No. 74, dated April 8, 1947.

The Degree Program in Industrial Relations

BERNARD W. DEMPSEY, S.J.

I

The current wide and deep interest in industrial relations rests upon a very solid foundation. Apart from the general and perhaps fleeting interest developed by the acute industrial strife of the past year and a half, there are four distinct sets of positive considerations which have promoted and will doubtlessly maintain this interest, though not necessarily at present high levels.

1. The increased power of organized labor under the legislation of the 30's made it definitely worth-while for both companies and unions to spend money on industrial relations. This meant finding or training people who knew the law and the administrative procedures under the law. It meant, secondly, the development of departments in the company and in the union to do business with each other in those matters where continuous relations were established; and it meant, also, study and effort to maintain amicable and profitable relations even under laws which took class conflict for granted and assumed that the company and the union were essentially antagonistic interests.

2. The achievements of good industrial-relations men in staffing the huge war plants with an efficient body of workers without any skeleton staff of experienced workers around which to build, demonstrated that there is some sort of core of sound knowledge at the center of the loose classification, "personnel administration" which can do very useful things. This nucleus is not well defined nor scientifically organized but it is real.

3. To a less extent but, nevertheless, to a degree impressive in itself, the Army, the Navy, and some government organizations like WPB, did succeed in building up good working organizations on a huge scale in a remarkably short time.

4. And finally, industrial experience over the last twenty years has caused a growing realization of the importance in production of strictly human factors as opposed to strictly economic, that is, human relations beyond questions of wages, hours, and the technical conditions of work. This concerns, for example, such things as a foreman rebuking a man in the presence of other men, clean washrooms, or questions of elementary

management such as lack of explicit directions, lack of clear lines of responsibility, etc. In this realm such things as company bowling leagues or athletic contests and a whole range of similar noneconomic activities have produced results out of all proportion to their apparent value.

II

This growing value and importance of the study of industrial relations has developed four types of educational programs. First are the labor-school programs properly so called, which are conducted for the workers themselves and are not for academic credit, but which are connected with a university or college. They may be said to be under university patronage rather than a part of regular university work. At the end of 1946, exclusive of a few of the more pretentious ones which will be explicitly noted below, there were about 55 such educational projects operating.

The second type of program we shall call, for a lack of a better name, extramural. A good example of such a program is that conducted by the University of Illinois, which establishes centers throughout the state to which the university itself sends lecturers.

The third type of program is the sort undertaken by the University of Wisconsin for some 20 years, by Harvard University and the University of Chicago, a program in which leading union men were selected for training from the union field—rather broadly, as at Harvard, or in homogeneous groups from specific unions or groups of unions as at the University of Chicago and the University of Wisconsin. These are resident programs lasting from two to ten weeks. These courses, while not conducted with any of the academic regalia of prerequisites and so on, are of a rather high intellectual order because the students, though frequently uneducated, are intelligent, alert, and ambitious. They deserve notice here because of their practical importance. Actually, though they are university projects and under university instruction and direction as well as sponsorship, they are more akin to the activities of Jesuit educators in the labor-college field than they are to the degree programs for academic institutions.

The fourth type of program is a collegiate degree program which has been set up not only in several Jesuit schools but also in a great number of other universities including the Wharton School, the University of Michigan, and the University of Minnesota. These three may be used as convenient types. At Wharton and Michigan the program seems to have amounted to nothing more than allowing a sequence of approximately six courses—that is, the equivalent of the ordinary undergraduate major—to be called a major in industrial relations. The actual content of the course does not seem to differ in any significant way from what a bright

boy for many years past could have arranged for himself by majoring in economics and minoring in business administration with a judicious choice of electives. The University of Minnesota seems to have a more elaborate and detailed program. A major has been set up in the School of Business Administration called the "personnel sequence." Students take a standard business administration curriculum with limited "specialization courses" of four or five required courses, including labor movements, labor legislation, personnel psychology, and employment psychology. The University of Minnesota has published some subsidiary studies concerning the type of job that should be available to its graduates and also a brochure detailing the structure of its industrial-relations program.

This fourth type of program may be a graduate program. At M.I.T., Harvard, Chicago, and Illinois, this is an exclusively graduate program. At Michigan and Minnesota both graduate and undergraduate sequences are available. The typical graduate program leads to a master's degree; indeed, all the directors with whom I have had correspondence express a strong preference for beginning industrial-relations specialization only on the graduate level. This is as true of Professor Riegel at Michigan and Professor Yoder at Minnesota, where undergraduate specialization is permitted, as it is of the professors at M.I.T., where the program is exclusively graduate. In the graduate programs there is a rather marked degree of specialization in three general fields variously named but reducible to, first, industrial relations as a union-management problem; second, industrial relations as an administrative problem within the plant; and third, human relations approached more with the methods of psychology rather than the methods of economics and business administration.

That these programs have become extremely popular in schools of business may be judged from the simple numerical data. Out of 140 institutions that are listed as schools of business administration (regardless of their actual formal title) in Good's *Guide to Colleges, Universities, and Professional Schools*, 70 offer degree programs in industrial relations, 78 offer degree programs in personnel, and 45 offer degree programs in the general field of labor. On the graduate level there are 41 institutions offering degree programs in personnel administration, 40 in industrial relations, and 32 in the general field of labor. Eight Jesuit schools are included in these figures.

That these figures are not wholly reliable is evident to almost anyone who will examine the data for his own institution. Saint Louis University, on the graduate level, is credited with offering degrees in the School of Commerce and Finance in industrial relations and personnel. The School of Commerce and Finance offers no graduate degrees, since all graduate work at Saint Louis University is centralized under the one Graduate

School. The only majors that we offer for the master's and doctor's degrees are in economics and accounting. A student who wishes to work in industrial relations majors in economics and takes his other courses as related work in the Department of Business Administration. Secondly, there are at least four instances on the undergraduate level of institutions without a separate school of business administration which offer a major in industrial relations; one of these is Rockhurst College, which, since the publication of the *Guide*, has given their business curriculum greater autonomy. On the other hand, the urban division of Seton Hall College is not listed as having a school of business, although it has one; and in the list of curricula offered by Seton Hall College there is ample material for a major in industrial relations if the school should choose to set one up. These considerations merely indicate the great difficulty which words may throw into our way in trying to obtain comparable data in the elusive field of education.

III

An appraisal of these four types of curricula for application in Jesuit institutions reduces to certain very simple heads. Concerning the first two types of curricula which we have called extracurricular, there can be no question of their usefulness both in educational and in apostolic terms. The Jesuits were early in the labor-college field, probably preceded only by the Communists, and the old line Socialists, and operated with considerable success. As this field has developed in importance for the reasons given in the beginning of this discussion, we have not maintained our early lead. Wisconsin and Chicago, conspicuously, have done on large scale what we should have done. In short, we are now late in a field in which we were early and where the advantage of our early start has been largely lost.

The graduate and undergraduate programs may be taken together. I do not see that there can be any reasonable question that it is desirable for our schools of business to develop this field. It is the kind of work for which an institution with a religious background has a special independence which is highly desirable. It is, moreover, a field in which the kind of knowledge of human nature which every priest should possess is of the utmost value. It is, however, a costly program in spite of appearances. To do a good job, especially on a graduate level, a relatively large staff must be maintained for a definitely limited body of students. Training in industrial relations that deserves the name cannot be obtained merely by the reading of books; and the better programs are developing a type of field work or laboratory course which is more like a cooperative program in engineering or the field work of social workers or the ex-

ternships of senior medical students than it is like ordinary classroom instruction. Yet in spite of the fact that a program in industrial relations will not make money for any school, I believe that the field is one which we should enter and stay in.

The basic choice to be made in designing a degree program in industrial relations is between teaching a "practical course" and a course based on "principles." This is the old problem in education, between the liberal education and what, to carry out classical terminology, we should call the servile; that is, the preparation for specific job. This problem in the field of business education appears in many forms and has been nicely summarized by Robert D. Calkins of the General Education Board, until very recently dean of the School of Business, Columbia University, New York, in an address, "The Objectives of Business Education," before the American Association of Collegiate Schools of Business.

"The best way to prepare men for such responsibilities is a disputed issue among educators. It is apparent that we do not pretend to train men who can take over executive and other responsible positions without experience. The issue is between specialized training intended to qualify the student for a job upon graduation, with but secondary attention to his subsequent needs and a broader and more fundamental sort of preparation that is intended to develop the basic qualifications of the student to prepare him for later responsibilities. The issue is between training for a job and training for a career. On this issue I shall be emphatic. Any student with intelligence enough to benefit from college education should be prepared for a career. Such training, properly given, offers greater long-run rewards and does not really deprive the student of a job upon graduation.

"The question still remains whether training should be directed toward some special sort of career or whether it should be almost completely nonspecialized. Should we train for industrial management or for administration; for merchandising or for business? The task of training for chosen careers would be fairly simple if students chose careers and then followed them in later life through established channels. Instead, they choose subjects and follow their opportunities and inclinations. Thus, when we are told that we should train men for the specialized careers they will follow in later life, and that we should develop the qualifications they will need for those careers, we have an injunction that offers little guidance. It merely raises other questions near to the heart of the problem. What careers will students actually follow? And what basic qualifications will they actually need?"¹

The whole weight of Jesuit tradition, of course, is strongly on the side

¹ *Harvard Business Review* 25:46-47.

of educating men for careers and not for jobs, and these general principles, I think, hold up very well in the field of business education. Everything in our experience at Saint Louis University over a period of thirty-seven years bears this out. Father Joseph Davis's most distinctive contribution to business education was probably this development of the evening curriculum. Since 1910 the evening student at Saint Louis University School of Commerce and Finance has taken an organized curriculum of nine semester hours of work that is of college grade and contains a good share of liberal subjects. The graduates of this program have been extraordinarily successful especially in the field of accounting, and I feel quite sure that no group of evening students in the country could compare with them. These students are unanimous in saying that what business success they enjoy was due to the fact that, though they wanted to study accounting, Father Davis insisted that they get some education.

I have already reported to this group our experience in the field of education for foreign trade. Through the good offices of Father John F. Bannon, we have enjoyed the friendliest relations with the Export Managers Club of St. Louis and have had four very substantial Institutes on Foreign Trade. We were urged by a few to establish a curriculum for foreign trade. The verdict of the experienced exporters in St. Louis and of the ablest men in Washington in foreign trade was unanimous against an undergraduate curriculum. They wanted a man who could think, speak, and write clearly and directly, who knew the basic business and accounting procedures, and who had a good groundwork of economic fact and analysis; given such a person, they would make a good exporter out of him in a very short time.

There is one very powerful consideration bearing on the industrial relations program that fortifies the liberal attitude very strongly. The field of industrial relations is strongly conditioned externally by changes in both state and federal labor law and in the policy of large companies or unions. These things are capable of almost instantaneous shifts. A man who was given a strictly *ad hoc* education in labor law might find that in a period of four or five years the laws he studied simply no longer existed and his education had no further pertinence. He would be like a lawyer who knew one limited set of statutes and knew nothing of the common law, the historic ruling cases, or legal procedure. The successful practitioner in industrial relations, if he is going to stay in business for any length of time, needs not merely specific information about particular laws or bureaus; he needs a knowledge of the essentials of business procedure and a knowledge of how the economic community in which he lives developed. This is very widely appreciated by even the most practical man. An economist with some reputation in the field of industrial relations recently

addressing the United Steel Workers insisted that the men whose educations they financed must have not merely the specific information that they need but an *education* as well. And the steel workers voted scholarships for college training for their members, even down to an allowance for clothing, which was in itself a neat touch of the appreciation of human relations.

In the *Journal of Higher Education* for February 1946, Dexter M. Keezer, a competent observer, has an article called "Higher Education in Industrial Relations." The paper is written in Mr. Keezer's customary breezy style and is illuminated by very pertinent examples from his own experience with the War Labor Board and in the industries of the Northwest while he was president of Reid College. The figures cited above about the courses offered in schools of business administration bear out Mr. Keezer's introductory statement: "It now seems assured that the postwar program of almost every up and coming college and university in the land will include the development of a new or a bigger and better department or school of industrial relations, as the relations between employers and those who work for wages are now commonly labeled." Mr. Keezer's misgivings are reducible to two. The first is "that the imposing structure now being put in place for the study and teaching of industrial relations . . . seems to be built upon a slim foundation of knowledge" (page 63). This, I think, is a fully justified observation that has been made by informed economists innumerable times. This applies first and most obviously in the realm of facts where disagreement about the most elementary data in a given industry is extremely common. It is even more true in the realm of principles. Persons skilled in the practice of industrial relations become extremely proficient, but their proficiency is a personal achievement. The knowledge that they have, however valid and valuable, is not scientific in the sense that it is not systematized; it is like the knowledge of a particular plant which a foreman carries about under his hat, knowledge which is extremely helpful in a concrete situation but which cannot be transferred. Merely listening to persons who have had these valuable experiences does not constitute an education in industrial relations. There does not exist as yet, in spite of the achievements of personnel administration mentioned above, a body of knowledge so definitely organized that it can be readily transmitted to students.

Mr. Keezer's second objection is one which is more radical and from our point of view more important. The present great interest in industrial relations undoubtedly arises not merely from the four positive forces which I mentioned at the beginning of this paper, but from melodramatic episodes like the railroad strike, which in a very compelling fashion fix the attention of the entire country on industrial relations. Curricula which

have been born under these circumstances may easily, in the absence of principles noted above, result in merely training people to take sides, with the net result that the arguments for both sides will be better presented but nothing whatever accomplished in the production of enduring industrial peace. Mr. Keezer observes, "For some strange reason it has come to be regarded in many quarters as a completely Pollyanna proposition that workers and employers have a greater common interest than they have conflict of interest. It is an obvious fact, none the less, that until something is produced there is nothing to be divided and hence no nourishment in fighting over shares of nothing." This statement may be taken as Mr. Keezer's informal expression of agreement with the very emphatic statement of Pius XI that "first and foremost the state and every good citizen ought to look to and strive toward this end, that the conflict between the hostile classes be abolished."

From these considerations it seems clear that our first efforts must be directed toward developing a body of principles of industrial relations which can be taught, and secondly, of teaching them in such a way as to minimize the area of disagreement and to procure some measure of industrial peace.

Concerning the first point of the development of a body of principles, a great deal of hard work is being done by the men in the labor schools, but it is being done under very difficult conditions and without results commensurate with the effort. The development of these principles is not a part-time job and will require consistent and intensive effort on the part of someone who is well prepared for the task and enabled to benefit by the thought and experience of all who have been working on the problem. As to the second point, the minimizing of the area of disagreement and the establishment of positive principles of industrial peace, this must come first of all from a view presented to the student of economic life as a part of total social life, with a consideration of all societies and not merely of economic society from a semi-Marxian point of view. There is a lot of reconciliation work to be done for which the Jesuit college is well equipped, if we are willing to do the necessary work. The Jesuit scholar or administrator in industrial relations must be one such as St. Irenaeus described the Son of God: "He was at home with both parties and could thus affect a reconciliation." And likewise industrial relations must be gathered up into the complete picture of a society dominated by Christian principles, thus to restore social order, according to the principle to which all Popes have appealed since Pius X and which alone can restore any society, namely, "to restore all things in Christ."

The J.E.A. and the I.S.O.

ROBERT C. HARTNETT, S.J.

RELATION OF JESUIT ACADEMIC INSTITUTIONS TO THE INSTITUTE OF SOCIAL ORDER

The original concept of the American I.S.O. from the viewpoint of organization was based on the French *Action social populaire*. It would have been and for a while was, set up as a small, independent agency of Catholic social action, especially for propaganda, unrelated to existing academic institutions.

This original concept gave way in 1943 to the concept of a national organization of all Jesuits with Father Daniel Lord as director. The new I.S.O. was launched at the first national convention at West Baden, which I was asked to describe in the *QUARTERLY*.¹

I recall very vividly the emphasis laid on the principle that the I.S.O. was not to be a new institution, but a correlation of the activities of existing institutions. It was to enable our schools, including our new labor schools, our parishes, our retreat houses, our home mission groups, even our foreign missions, and our publications, to lay more stress on the social problems of our chaotic age. The I.S.O. was to serve these existing agencies through its own central office. It was to give secretarial help, prepare manuscripts for publication, and conduct the annual convention, all as means whereby existing institutions could more easily undertake the added burdens of the social apostolate.

National committees were set up as organs of this stimulative and cooperative enterprise. They were divided into "content" committees and "channeling" committees. The content committees were organized according to the fields demanding attention: interracial relations, a just world order, rural life, cooperatives, social worship, economics, political science, industrial relations and so on. The channeling committees were organized according to the existing Jesuit agencies through which work in these fields was to be done: high schools, colleges, scholasticates, labor schools, parishes, retreat houses, publications, and so on.

This arrangement seemed sensible enough. Activation of the program, however, involved rather serious problems. They seem clear now. The first was that of arranging that the content committees function, that is, study

¹ "The West Baden Conference: A Teachers' Workshop," *JESUIT EDUCATIONAL QUARTERLY* 6:88-94, October 1943.

the major problems in each field. "Content" committees here and there, for example, the Industrial Relations Committee under Father William Smith of Crown Heights Labor School, held successful meetings and stimulated its members. The Economic Committee started with gusto and published a bulletin, but for some reason failed to enlist the active interest of the best-trained men in economics. The bulletin, the *Econ-News*, was discontinued. Other committees, of which the one I am on is typical, the Political Science Committee, took a year or two to get started only to have its first attempt at activation prove abortive. It is again functioning. I have asked the assistance of the prefects of studies in laying the foundations of a permanently active I.S.O. Political Science Committee designed to offer its services to the departments in our colleges.

The second problem of the content-channeling committee pattern was to transfer the results of the former to the latter. In many, possibly most, cases there were no results to transfer. So far as I know, even where there were results, no system was set up whereby these results could be regularly given to the channeling committees themselves. It was a question of "who feeds the feeders," and so far as I know, no systematic provision was made to have the content committees furnish the channeling committees with material to channel. You would know better than I how the Industrial Relations Committee's proposed curriculum for colleges was presented to the College Committee of the I.S.O. All I can say is that I am not aware of any procedure that was to be followed in such cases.

Here we ought to pause, whether refreshingly or not, to take note of the way in which the new I.S.O. in its initial stages, stood with relation to the J.E.A.

As far as the content committees were concerned, their members were in the majority teachers in Jesuit educational institutions. They were members of the J.E.A. But they were, I think we must admit, on what is sometimes called "the passive periphery" as far as that organization is concerned. They had no active voice in the J.E.A. except through contributions to the *QUARTERLY*. They could make no decisions in our academic institutions. I hope that you will take no offense when I say that, reflecting on the matter now, this seems to me to be a serious weakness in the J.E.A. Its "active power center" consists exclusively of administrators. I suppose one could hazard the observation, just to make matters worse, as far as cooperation with the I.S.O. is concerned, that next to none of the educational officers in our colleges are men trained or active in the social field. Coordination was wanting between the I.S.O. and the J.E.A. from the beginning, because the members of the J.E.A. who were most active in the I.S.O. on the content committees had no way of representing their I.S.O. interests in the Educational Association.

THE CENTRAL PROBLEM: TRAINED PERSONNEL

Father Leopold Robinson, provincial of the Oregon Province, to my mind, was absolutely right in diagnosing the needs of the I.S.O. They were simple: *more trained men*. The I.S.O. was trying to limp along with a handful of sociologists, economists, and political scientists. Everyone was bidding for those available. If the I.S.O. succeeded in obtaining a trained man, the administrator felt he was the unjust sufferer. A real antagonism developed between the J.E.A. and the I.S.O. and it is worth exploring its causes.

First of all, the I.S.O. departed somewhat from its original concept of being a mere coordinating office of existing Jesuit institutions. This is sometimes denied, but to me it seems obvious. The I.S.S. required teachers drawn from other colleges and outside provinces. The central office asked for men, not necessarily trained men, but capable men. The O.S.A. was set up, and still needs personnel. This development whereby the central office in St. Louis assumed the proportions of a rather large social agency on its own, was without doubt necessary and will undoubtedly produce excellent results.

The phase of this innovation of most interest to you, I suppose, is the I.S.S. From the point of view of coordination between the J.E.A. and the I.S.O., it was the kind of undertaking (being academic) on which the two organizations should have cooperated, if provision had been made or thought desirable for such cooperation. Possibly each provincial consulted his prefect of studies before making his decision to support the I.S.S. with teachers or money and students.

Whatever objection might be raised to the I.S.S., if it succeeds, as it seems to be succeeding, in multiplying the number of Jesuits sent into special studies in the social sciences by the fathers provincial who are responsible for the success of the I.S.S., it will prove a boon, not only to the I.S.O. but to the colleges and high schools. The only way to eliminate the competitive bidding of college administrators and the I.S.O. for men trained in the social sciences is to train enough men to satisfy the reasonable demands of both.

Nothing else interests me much in this whole question of the I.S.O. Nothing much can be done without the men to do it. One thing non-Jesuits as well as Jesuits have always admired about the Society is this: if the Society assigns a man to a task, whether it be teaching theology or philosophy, or preaching, or working on the foreign missions, it has never spared time or money in training him. Our practice of sending men for *biennia*, even after our elongated Jesuit course of studies, has "writ large" this basic principle of Jesuit educational work. I have never been able to understand how this policy could be so deeply entrenched

where there was question of recruiting teaching personnel for scholasticates and be for so long ignored where there was question of recruiting teaching personnel for our colleges.

We would not be in the predicament we are now in if we had a few dozen Jesuits in this country who had at least taken summer courses in the social sciences to prepare them for college teaching. I still think they should take summer courses. Our needs are far too great and far too urgent to allow us to sit at the bottom of the hill and await the few men with doctorates to supply our need. Plenty of well-trained teachers in outside universities got their degrees on the side. Why cannot we lighten the teaching loads of a few of our men in each province so that, in lieu of their being spared for continuous application to graduate work, they may take courses during the year as well as in summer sessions? We are thinking in terms of two and three when we should be thinking in terms of twelve and thirteen.

We must look, not to the present, but to the situation we shall face in five or ten years. If federal aid to education becomes a factor in higher education, we had better be ready to make a good showing in the social sciences where the main interest of government officials will fall.

I cannot lay enough stress on this point. If I may make a prophecy, it is this: at the rate at which we are training men today, we shall never begin to fulfill our needs. Trained men are diverted into administration. They suffer incapacities owing to ill health. They are mortal: they die. Meanwhile our needs are multiplying at a tremendous rate. We think that we can meet them by training one man in economics, one man in political science, one man in sociology for each college.

Is it not obvious that our enrollments are mounting to a point where one man in a social science in any college almost gets lost in the shuffle? Are not our evening divisions expanding to a point where each of them will need almost a full-time Jesuit in any social science? Are not our graduate divisions expanding? Are not labor schools making inroads into the time of trained men? And the larger the departments grow, are not administrative duties absorbing more and more of the directors' time? If this is true today, will it not be even more true tomorrow? In so far as our colleges are to meet these purely academic demands and also to implement the I.S.O. program by expanding their curricula in the social sciences, this problem of training Jesuit teaching personnel is a joint problem of the J.E.A. and the I.S.O.

INHERENT CONNECTION OF J.E.A. AND I.S.O.

It seems to me that the J.E.A. and the I.S.O. are bound together much more closely than is generally recognized.

How has it come about that we Jesuits are confronted with enormous responsibilities in the social fields? What imposes on Jesuits, as distinct from diocesan priests, the burden of helping to shape society into a more just and Christian pattern? In other words, what business is it of ours to concern ourselves with industrial relations, with politics, with public housing, with racial relations? The question has been raised lately in this form: what is our relation to Catholic action?

Personally, I do not think that we get into these problems through the door of Catholic action. Catholic action is preeminently a diocesan affair. The papal encyclicals are addressed primarily to the bishops. I cannot see how our Institute of Social Order can be interpreted to mean that we are to be wholly identified with the diocesan clergy in the general responsibilities of the diocesan apostolate, which now includes (according to papal directives) the work of Catholic action. The specific characteristic of Catholic action is the association of the laity in the apostolic work of the hierarchy. Its organization is diocesan. The faithful are directly subject in religious matters to their bishops. But we do not get into a diocese by saying to the Bishop: "We can supply twenty or thirty priests for Your Excellency to use as you see fit in your diocesan work." We are not a diocesan religious order.

Either we are admitted into a diocese or we are not. If we are, it is on the terms laid down by papal authority in our Institute. The usual way is by granting us permission to conduct a high school or a college, often with a church for preaching and the dispensing of the sacraments.

In actuality, we have some 26 colleges and 38 high schools. Let me speak of the colleges alone, though what I have to say applies to a somewhat lesser extent to secondary education.

A college or a university, by its very nature, prepares its students for their temporal roles in this world. By teaching the social sciences, it naturally develops links with the social, economic, and political life of the community. This is so obvious that it hardly needs to be elaborated. If a community interracial committee is formed, the professor of sociology is put on the mailing list and is invited to participate. If you run through the Directory of the American Political Science Association you will find that countless teachers of political science have been called upon to serve in advisory and consultative positions on municipal, county, and state boards and commissions. The people who deal full-time with social problems bear witness to the truth that college teachers are expected to interest themselves in these problems and to put at the disposal of the community whatever knowledge they may possess.

I have no time to develop this proposition further. It is enough to suggest—not as a complete explanation—that we are plunged into I.S.O.

work because we run colleges. In a word, the J.E.A. put us into the I.S.O.

SOME SPECIFIC PROBLEMS

A few specific problems arising from the existence of these two national Jesuit organizations in the United States should be pointed out.

I have already indicated the organizational problems, and will leave to you their solution. Let me add that when permanent province directors of the I.S.O. are set up in each province, it will be doubly necessary to coordinate the two organizations. The presence of your Executive Director at meetings of the Executive Committee of the I.S.O. has made a good beginning toward cooperation.

I do not think that the J.E.A. should be "boxed out" of the academic field of the social sciences in our schools simply because the I.S.O. has such an all-absorbing interest in them. I have tried in the Political Science Committee to work through the province prefects of study and have rather recently put them on our mailing list.

The I.S.O. and all who devote themselves so zealously to its program should take special care, it seems to me, to keep things in perspective. An education consists of learning literature, religion, history, philosophy, the natural sciences, mathematics, *and* the social sciences. How can we make public administrators of students who cannot write or speak in public, have no imagination, no humanistic sensibilities, no grasp of philosophical principles, no historical background? They cannot be Catholic public officials unless they are well grounded in their religion. Moreover, despite the swelling of governmental pay rolls, the world still needs doctors, dentists, lawyers, teachers, businessmen, and, not least, simply well-educated Catholics. Academic bigotry is a contradiction in terms. The man who teaches English well is doing what the I.S.O. wants him to do. If he can do more, all right. But he doesn't have to apologize for doing one thing well.

Jesuit administrators should recognize that in recruiting teaching personnel in political science and economics, especially, our schools are bidding against government agencies and business concerns. If we are to have respectable departments in the social sciences, we shall have to pay respectable salaries and provide respectable teaching conditions. Otherwise it might be better right here and now to decide not to have such departments. They will be a scandal in the community. The I.S.O. badly needs your cooperation in building up first-class programs in the social sciences in our colleges. If any of you fear that the I.S.O. in its purely popular propaganda is in danger of being superficial and unrepresentative of high Jesuit standards, you have within your reach the proper remedy. It is to give the social sciences in our schools a solid academic base.

Our colleges can play their proper role in the I.S.O., of course, only if Jesuit administrators allow Jesuit teachers some freedom and time to do I.S.O. work. I speak from experience when I say that the I.S.O. will stop clamoring for your men when they see that you allow them the opportunity to do a little I.S.O. work on the side.

Father Lord asked me to stress a point which Father Millar of Fordham called to my attention several years ago. It is the urgency of organizing our alumni as agents of Catholic social action. The reasons are plain: we have a responsibility to Catholicize their social attitudes, since we often failed to do this when they were in college. New problems keep arising on which we ought to help them shape their attitudes. Lastly, they are in the work-a-day world making the decisions which in the aggregate determine the trend of social life in the community. This really should be the next major development in Jesuit education in this country: the adult education of our own alumni, building on the foundation we took so much pain to lay down. I think this is more important than some of the evening division work we are now doing.

I have not said much about labor schools, important as they are, because I do not think that we should bend all our efforts towards reaching one social or economic class to the neglect of others. We must try to reach them all, even on the adult level.

One very practical and urgent problem to be tackled jointly by the J.E.A. and the I.S.O. is the *timing* of the I.S.O. national meeting. It has been tentatively set for August 31 to September 3 of this year, I believe. This is the very eve of the opening of our high schools. Principals and teachers, not to mention rectors, can hardly be absent during those rush hours. Whether the I.S.O. meeting should be somewhat earlier or the opening dates of our high schools somewhat later will have to be decided by the two organizations involved.

Finally, let me face the objection most commonly raised by prefects of study and college administrators to any plea for more men to be assigned to the social sciences. They argue: "Other departments are in the same position. They all need men. How can we throw so much emphasis on training men in the social field without putting all the other departments at a disadvantage?"

I appreciate the needs of other departments. I have taught English and religion myself. But I think we ought to remember a few basic facts.

First of all, the Assistancy itself, on the highest authority in the Society, has decided that we must place *special* emphasis on the social sciences. The I.S.O. itself is the institutionalized expression of this determination of policy. To my mind, administrators must heed this shift in emphasis. Some do and some do not. Some appreciate it in its full ambit,

while others grasp it only slowly and partially. I speak frankly, certainly without any intention of giving offense, when I say that the problem of cooperation between the J.E.A. and the I.S.O. is bound to be rather awkward in proportion as our administrators are by temperament and training either cold or warm toward this new emphasis on the social sciences. Having studied myself under a dean who was a generation ahead of the Assistancy in this confrontation of the social maladies of our time, the late Rev. Joseph Reiner, S.J., of Loyola University, Chicago, I have been pretty deeply aware of this factor since my own college days. Today we are in a definite position: we have embarked upon an era when we are nationally committed to the policy of emphasizing the social sciences.

Secondly, we have had plenty of time to develop the other departments. If we have failed, that is not the fault of the I.S.O. To the extent that we have failed, our problem has become extremely complex. But we have not failed entirely. Some provinces have quite a few historians, for example. In any case, our own Jesuit training fits us to teach the ordinary subjects better than it fits us to teach the social sciences. Moreover, in some fields it is much easier to get laymen properly qualified to teach in a Catholic college than it is in the social sciences. It is much easier to teach freshman and sophomore English, for example, than it is to teach the introductory courses in the social sciences. The same is true of many other college subjects. The social sciences deserve their trial because they are latecomers and are of exceedingly great contemporary importance.

By way of conclusion, allow me to assure you, for the I.S.O. (with which I have more intimate experience) that any danger of antagonism towards our purely academic work has vanished. Father Lord wrote me under date of March 13, 1947, to this effect:

We have long felt that the most important agency through which social ideas can possibly be presented is the Jesuit classroom. After all, St. Ignatius went into the classroom simply because he felt that that was the focal point at which to develop leaders of the future. Quite obviously, as you know better than I possibly could, the leaders of the future are going to be in social fields. As a consequence, if we don't develop them in our classrooms, I don't know where we are going to get them.

But it does seem to me that aside from this there is the importance of developing our students to the whole social viewpoint. Once more this is one of those things that is best done in the school and in the home.

If our scholastics think that they can straighten out this chaotic world by deserting our classroom work, they should be disabused of this notion. What we do need is a much closer tying-in of our two national organizations—and how happy I am that we have through them become nationalized—at all levels. How this is to be accomplished, I leave to you.

Our Search for a High-School Religion Text

JOHN R. KELLY, S.J.

The story of the search for a religion text in the Missouri and Chicago provinces dates back, I am sure, much earlier than I intend to go in this paper. The issue, however, came to the fore during the summer of 1941, at a meeting of religion teachers held at West Baden.

The most important conclusion resulting from the discussion was the imperative need of making Catholic social teaching much more prominent than heretofore in our religion courses. This was especially the view of the teachers of fourth-year religion.

Up to that time the entire fourth year had been devoted to apologetics. Many of the teachers felt that apologetics was too difficult for most high-school students, and that it should be replaced by a study of social questions. Others felt that apologetics was too important a subject to be removed entirely from the curriculum, and thought that it should be retained for one semester of the year. A third group was of the opinion that fourth year was the proper place for a thorough treatment of the sacrifice of the Mass, and that at least one quarter should be devoted to that subject.

The syllabus drawn up by a committee after the meeting was an attempt to please all factions: first quarter, the sacrifice of the Mass; second and third quarters, apologetics; fourth quarter, "practical problems."

Like most compromises, the syllabus pleased none. The "apologetes" found that they could not properly cover the assigned matter in two quarters, while the mere recital of the "practical problems" was rather appalling. It read as follows:

Fourth Quarter: Emphasis on practical problems each boy must face in his life. To meet these problems intelligently he must have a clear idea of:

1. his obligations toward himself: good habits of conduct; mental health; necessity and technique of prayer; natural virtues; sixth commandment positively treated; use of leisure, recreation, reading;

2. his obligations to other members of the Mystical Body: choice of companions; conduct with them; family and home life; business associates; justice and honesty; the obligations of good citizenship; the duties incumbent on all who live in a democracy; obligations to the Church: parish life; attitude toward priests and religious.

3. Instruction should also be given to enable each boy to make a wise

choice of a state in life. Marriage should be treated clearly and concisely, to clear up false ideas that are engendered by the paganism rampant in the world today.

Teachers found that this little paragraph alone outlined a good year's work, rather than that of a quarter. And no text was available! Each teacher was left to work his own way out of the difficulty. Some tried the question-box method, or Rumble and Carty's *Radio Replies*, or Scott's *Answer Wisely*.

Furthermore, the text previously assigned for apologetics (Schmidt-Perkins' *Faith and Reason*) was proving rather unpopular with both teachers and students. A clamor arose for a fourth-year text.

At Saint Louis University High School, we made out our own mimeographed course for apologetics, prayer, vocation, and marriage, and used this text from 1942 to 1946. Several other schools used the same notes, either in whole or in part.

Meanwhile, dissatisfaction was growing among the teachers of the lower years. They felt that Cassilly's text should be replaced by a text of more modern appeal, which would improve upon the question-and-answer method. The boys have seen the same questions and answers for eight years in grammar school. Coming to high school, they expect to see a different presentation, and are rather disheartened when they find the same questions and answers repeated. The result is that interest lags.

The fourth-year teachers, too, were of the opinion that the text used in the lower years should place much greater emphasis on social doctrine, in order to make the students aware of the social problems and the Catholic solution early in the course, so that they would have the foundation well laid before they came into fourth year. Thus the fourth-year course would be far more effective.

This same opinion was expressed in the 1943 and 1944 discussions of the high-school group at the national I.S.O. meetings in West Baden. Each year resolutions were drawn up by the group, recommending that the province prefects of studies be urged to revise the religion course (and the history courses) along these lines.

The illness of Father McGucken delayed things in the Missouri Province. Finally, in December 1944, Father Mallon, who had succeeded Father McGucken as Province prefect of studies, named a committee to prepare a series of texts for the four years. An outline for the series was prepared, and some men had been assigned to begin work on the various parts, when, on meeting with Father Austin Schmidt, S.J., of Loyola University Press, we found that our outline coincided almost exactly with that of a series which he was already preparing. His first volume was almost ready for printing, the others were to be released one each year,

so that all would be in use within four years. Therefore, on the invitation of Father Schmidt, the committee voted to join forces with him and help him get his series into print.

Unfortunately, nothing came of this resolution. Various difficulties prevented the issue of even the first volume.

Hence, when the Elwell religion series came off the press in a most attractive form ("Our Quest for Happiness Series," published by Mentzer-Bush Inc., Chicago), Father Mallon asked the committee to consider whether the series would be suitable for our needs, and whether it should be adopted for the coming school year, 1947-1948.

The committee's vote was unanimous for adoption of the Elwell series. However, Father Mallon thought it best to obtain the opinion of all the religion teachers of the Province before introducing the text. The response was less enthusiastic than that of the committee; about 25 votes were cast for adoption, and 13 against. At a meeting of the principals of the Province, March 27, it was decided to introduce the text for the coming year.

Unquestionably, the series is attractive, readable, and interesting. It is well organized, well written, and is a mine of information for the home as well as for the student. This last is definitely one of the aims of the authors: to make the set so interesting and worth-while that the parents, if not the boys themselves, will want to keep the series as a part of the family library.

This very fullness, however, leads to the objection most frequently voiced by the teachers (even those who were most favorably disposed to adoption of the series): "It will be difficult to select the material to be assigned for thorough study, and also hard for the student, especially the weaker student, to discern what is essential, and what is nonessential, in a paragraph or chapter."

The committee felt that this objection would be met by issuing a rather detailed mimeographed syllabus for the four years, which would point out the sections which would be required for thorough study, and upon which examinations would be based.

The members of the committee also thought that the *Teacher's Manual* promised by the authors of the series would be helpful in this regard. The manual is now in print, and I think it will help very much in drawing up our syllabus.

Another objection raised by many was that the treatment given to the subject of purity is not adequate. To obviate this difficulty, several of the teachers suggested that Father Gerald Kelly's booklet, *Modern Youth and Chastity* (Queen's Work Press, St. Louis), be used as a supplementary text, first in the third year, where the sixth commandment is treated, and

again in fourth year, in connection with marriage, preparation for marriage, friendships between the sexes, etc.

The authors themselves are evidently aware of this inadequacy, and of the necessity of giving much more in class and in private than the actual printed material. The *Teacher's Manual* is very emphatic on this point, explaining that the reticence of the text was necessary for the small coed school, where it would be practically impossible to have separate religion classes for boys and girls.

Of course, we have considered other texts during the past several years, and especially fourth-year texts. A year ago, we introduced *Moral and Social Questions*, by Alexander Wyse, O.F.M. (St. Anthony Guild Press, Paterson, New Jersey), along with Father Gerald Kelly's *Modern Youth and Chastity*, mentioned above. Apologetics was completely omitted for the first time; the study of the Mass was assigned to sophomore year, so that practically the entire fourth year could be devoted to social questions, the family, and marriage.

There is much material in the Wyse text on the Commandments. This we omitted, because the subject matter had been treated in first year, and because we wanted to give some time to the questions of prayer and vocation, for which we used pamphlet texts—a total of four different books or pamphlets in the course of one year.

A year ago, there was still question of our getting out a single book combining the above texts with Wyse, or at least combining the three pamphlets, in order to reduce the number of books to two.

But no fourth-year text has appeared to date, and certainly no complete series, which fits our needs as nearly as does the Elwell series. It will also probably be a very long time before anyone will venture to present a series in competition with it, in view of the enthusiastic reception that has been accorded it in the Catholic schools of the country. The list of schools, and even dioceses, that have adopted the series is really impressive.

In conclusion, I wish to express the hope that this brief account of our experiences in search of a text will prove of some interest and value to those of other provinces who are confronted with problems similar to ours.

Mechanical Aids in Deans' and Registrars' Offices

MATTHIAS B. MARTIN, S.J.

My interest in I.B.M. equipment was born during the final stages of sheer despair. It was found that the deans' and registrars' offices were so overburdened with trifling details that it became impossible to get anything positive done. Then it was discovered that the people of the International Business Machines Corporation agreed with college faculties that much of the work done by a dean could be done by mechanical devices. They did something about it; they devised the business machines. I will concentrate on the part that can be played by I.B.M. machines in deans' and registrars' offices, in so far as they were used successfully at The Creighton University.

The key to the I.B.M. system is a little 2 x 6 card; it is the brain cell of the whole system. There are thousands of these cards—one for every brain cell that a dean is supposed to have. The dean does not have to think. The only intelligent person needed in this process is the secretary who punches these cards. Other machines, using these card brain cells, do all the thinking and working that the model dean and registrar are supposed to be capable of in their more inspired moments.

These machines cannot be bought; they are either rented from the I.B.M. company or the work is taken to the local I.B.M. service office, which is fully equipped and does the various operations for a certain sum. The annual rental for all the machines that would be required to do the various tasks in a university would amount to about \$5,000. It is not apparent that this expenditure would be justified at the present time. As a delicate gesture of confidence in the intelligence of the deans and the registrar, the trustees of Creighton University have decided not to commit themselves to these mechanical agents, but to have the work done by the Omaha I.B.M. Service Office, and to pay the office on a contract basis. Moreover, all forms and procedures have been so arranged that we can, at any time, revert to the pre-I.B.M. methods without any additional cost or change of methods and records. According to the present contract, the total service cost is about 30 cents per student per semester.

Probably the most intelligent explanation of the use of I.B.M. equipment is to detail the complete procedure we have devised for new students who will register, say, in September 1947. Begin with the new applicant.

He has been accepted and has paid the \$25 deposit. The registrar's office then takes the application and, from the information thereon contained, punches a "student information" card by means of a machine which has been rented for a short period and which is operated just like a typewriter. The card will have printed and punched the following information: student's number, student's name, school from which he came, classification, curriculum, major if any, state or country in which student resides, age, sex, race, marital status, vet or nonvet, religion, reservation fee paid. Other items can be added. This card is filed until registration time when it will be used again. A similar card is punched, or has been punched previously, for each student who was in school in 1946-1947 and will return in 1947-1948.

Sometime before registration (we have already done it for next September) we have each student fill out a questionnaire and on the basis of this questionnaire we will tell each student just when he may register—the day and the hour—giving priority to those who should have most convenient schedules. The reason for this will appear later. Also before registration, if possible, the student must see his adviser or dean and arrange for the courses which he is to take—no sections or times are scheduled.

Shortly before registration the registrar has "class" cards punched. These look much like the student information card but bear a different legend, i.e., space for the student's name, course designation, course number, section, course description, days, time, room, credit hours, and special fee for course, if any.

EXAMPLE:

	<i>Day</i>	<i>Time</i>	<i>Room</i>	<i>Crs.</i>	<i>Fee</i>
(Space for name)	Eng 1 g	Freshman English	M.W.F.	3:00	A337 3 hrs. 00.

One such card is punched manually, then put into the punching machine and the machine is set to punch any number of additional cards with the same legend. If the deans decide that the enrollment in a section of freshman English should be limited to 30, then only 30 cards are punched for this section. Similarly, cards are punched for each of the 500 other courses and sections that appear on the schedule. The enrollment in a section is limited by the number of cards that have been punched for that section.

On the day of registration the student is admitted into the gymnasium in the order of preestablished priority—the married veteran with eight children and only G.I. income to support him will be first; the youngest freshman from the well-to-do family and with the very poor scholastic record will be last. As the student enters the gymnasium he is given (1) the prepunched student information card that has his previous history

punched and printed; (2) the course authorization card bearing the courses previously approved by the adviser and Dean—the card will give only the course names and numbers with no sections or times; (3) a printed class schedule which lists all the classes, sections, times, etc.

The registrant is told to make out his schedule to suit his own convenience or preference. If he has a job in the middle of the day, he may register for classes at 8:00 a.m., 7:00 p.m., and Saturday mornings; or he may register for all morning classes or all afternoon classes—provided these sections are still open when he comes to register. Registrants will know that they cannot afford to stand in line to get approval for courses from the Dean and that it may not be wise to spend too much time arranging their schedules because the desirable sections will be filling up during this time. It is expected that students will come well-armed with a number of possible programs already arranged and that it will be merely a matter of choosing the best schedule that is still available. Students at the bottom of the priority list will, of course, have to take what is left.

When the student has completed a schedule to his satisfaction he brings it to a checker who checks to see that the courses have been authorized and that none of the sections is closed; it is also checked for any other possible conflicts. If there is an error in the program, the student must go back and make the corrections. If the schedule is satisfactory the checker approves it and the student proceeds to the Registrar's counter for class cards. The class cards are arranged in pigeonholes or in a tub file for easy access. An attendant takes the schedule, selects the proper class cards and delivers them to the registrant who then proceeds to the punch operator. Here he delivers his student information card and class cards (and any other I.B.M. cards that he may have collected). The student information card is placed in one slot of the machine and the other cards in a second slot. The machine reads the student's name on the first card (it was punched before registration day) and punches and prints the same name on all the other cards. This takes about 20 seconds per student. All cards, now properly punched, are delivered to the student. He is then given the ordinary set of registration forms, much reduced, on which he writes the usual schedules and information for the Dean, the Registrar, etc., guided by the legend on the class cards. When this is completed, all cards and forms are delivered to the Treasurer's counter where fees and tuition are assessed according to the legend on the punched cards. Class cards for laboratory classes or other special fee classes will bear the amount of the extra charge. The student relinquishes all cards and forms, is given a receipt and a class schedule, and departs.

At the end of the last day of registration all class cards are taken to the local office of the I.B.M. company. The cards are placed in a machine

which separates the cards according to subjects, courses, and sections and arranges the cards for each class in alphabetical order. Each set of cards, now properly arranged, is then fed into another machine which writes out temporary class lists in triplicate—one for the teacher, one for the Registrar, and one for the Dean. It will mean a night shift at the Service Office, but it is expected that the teachers will have the class lists when the first classes meet the next morning.

Sometime after the last day for late registration and for change of courses, the temporary class lists are corrected and the class cards are made to conform to final class rosters. The cards are again put through the posting machine which prepares the grade sheets, containing all the usual information, and a carbon form to be used by teachers in reporting the absences of each student during the quarter and the semester.

At the quarter and the semester the teachers assign grades to each student and return the grade sheets to the Registrar's office where all the I.B.M. class cards are now filed. Each card has a small space for the manual recording of the quarter grade and another for the semester grade, and the cards are in the same alphabetical order as the names on the grade sheet. When the grade sheet is returned to the Registrar's office, a secretary copies the grade of each student from the sheet onto the student class card. A hundred grades can be copied in a few minutes. Cards are then distributed into boxes according to the grades—all "A's" into one box, "B's" into another, etc. When all the grade sheets have been turned in and all the cards distributed into the proper grade group, the cards are again delivered to the Service Office. All "A" cards are placed in the machine, and the machine is set to punch a grade of "A" into each one. Similarly, "B" grades are punched, etc. When all cards have been punched for grades, another machine separates the cards and groups them according to names.

The cards are now fed into the accounting machine which makes out the reports and posts the permanent record cards. The grade reports are made in quadruplicate and the machine prints the following information on the student report: name and address of parent, name of student, school in which he is registered, and the date of the end of the grade period; for each course it prints the department abbreviation, course number, descriptive title of course, semester hours, grade, quality points; at the bottom of the columns it sums up the total semester hours, total quality points earned, the quality point average for the semester. In our system quality points are subtracted for "F" grades; the machine does that. The machine will do the reports of about seven students per minute. The original copy is placed in a window-envelope and sent to the parents, one carbon is given to the student, and the other two carbons are used by the

Dean and the Veterans' Administration. (The grades for 2,500 students should be in the mail three days after the last grade sheet has been turned in to the Registrar's office.) By a second operation the machine posts the semester grades on the Registrar's permanent record card and makes the semester summary. Since the Dean also wants a permanent record card for each of his students, we have prepared a Dean's permanent record card which is almost identical with the Registrar's card. This is put into the machine at the same time with the Registrar's card and a carbon copy of the student's record is printed on the Dean's card.

Grade studies are always interesting, sometimes helpful. Just tell the machine what you want. It will give you the number of students in each class, the number of percentage of each grade in the class, the number and percentage of each grade in any group of classes or in the whole department, and the total number of grades in the school and the percentage of each grade in all departments combined.

I have often dreamed of that Utopia where I could, with haughty assurance, bark out any statistics that any irritating questionnaire could ask. Until bigger and better questionnaires are invented, the machine will give the answers. Without hesitation it will give any combination of the items on the student information card. It will tell me how many students are from Omaha, how many are from Catholic schools, how many married, colored veterans are from Podunk Center, etc. The possibilities can be increased by punching more information on the student information card and by other combinations.

How accurate is the whole process? Just as accurate as the girl who operates the original machine. She is the only one in the process who must have intelligence, and she should be an accurate typist; the machine operates just like a typewriter and has the same key board. Cards should ordinarily be checked after punching.

The service thus far described has been contracted for about \$268 per 1,000 students per semester. Forms and cards are extra but they cost very little more than the class cards and forms we would have to have with former methods.

The I.B.M. can be used in other offices, especially the business offices and alumni offices. I will not attempt to detail any of the operations in a business office, but we have made some investigations concerning their use for student accounts, accounts payable, payroll account, budgetary control, etc. It is not yet apparent that the system should be adopted in the other offices at Creighton.

We have proceeded cautiously. We have been warned by the I.B.M. people and by other schools that use the system to plan carefully, to install the process for one set of operations at first and, when that has proved

to be successful, to examine the advisability of extending it to some other office. In our caution we have designed all our forms—the permanent record card, class list, grade sheet, report card—so that they will suit our needs perfectly even if we decided to discontinue the use of the I.B.M. service. Whether we will decide to rent a complete I.B.M. set is a matter for speculation; for our present limited use the service system will probably continue to be more economical and probably just as satisfactory.

We are still in the trial stage and the system was not adopted until just before the end of the third quarter. This made it necessary to do much of the work in March which should have been done before registration. The real test will come with the summer session and fall registrations.

It is hoped that this process will release the deans and the registrars from many burdensome details in order that they can do some planning and thinking which is long overdue. We do not think they can afford to devote themselves to these details. Whether they can devote their time and talents more profitably to intellectual affairs remains to be seen.

Extracurricular Activities

JOSEPH R. N. MAXWELL, S.J.

Someone with more cynicism than accuracy has described extracurricular activities as the side shows of the academic circus. If we prescind from the cynical behind this remark, I think it is safe to say that such activities are in a rather healthy condition as long as they remain side shows. And there is no cynicism in my statement. Extracurricular activities have become an important part of the American school scene. Their history is a long one, and their usefulness has been well established. It is a generally accepted fact today that these activities have a greater potential educational value than many have hitherto realized. Yet in spite of this, they are at times permitted to exist subject, however, to the pruning shears of too many regulations. Whereas, instead of being merely tolerated, they should be grasped as positive instruments of education. Our approach to these activities should be wholly positive rather than negative. Through them some students may possibly learn more things which receive active expression in their lives than do some of the things they acquire in the classroom. Hence they deserve all the encouragement and guidance we can give them. Our students should be urged, other things being equal (e.g., grades), to participate in them. Teachers should show a practical and sympathetic interest in them, and that is all teachers not merely those who moderate them.

In our own educational tradition we find that extracurricular activities were nurtured and developed. We do not find them under this twentieth-century name, but the academies, which were out-of-school exercises, give us a good example of the work that was done out of class to sustain and enrich the interest of the students. These academies were designed as a means of intellectual stimulation and entertainment for the holidays. It was evident, even in those days, that they were an invaluable means for encouraging original work and personal initiative. These are two very important aims in any educational program. There were literary and scientific societies, in which essays were often read and discussed. The essayist, whose membership in the society was voluntary, did a bit of research in preparation for his paper. Those present took part in a discussion, and thus developed the spirit of scientific criticism. To quote Father Swickerath, *Jesuit Education*, "The subjects treated in the academy of the pupils of Rhetoric and Humanities are, naturally, literary in character. Criticism of rhetorical and poetical topics not treated fully in class which

may be illustrated from various authors; a literary and critical appreciation of some passage from an author; the reading of an essay or a poem composed by the pupil himself; a discussion of a disputed question of literature, and other interesting and useful subjects which are recommended by the rules of the academy." Evidently the academies had a set of constitutions.

The formation of good speakers and writers is still a very important function of Jesuit education, and to a great extent the academies or the extracurricular activities contributed to this end. They supplemented the class work and permitted a freer and larger handling than is often possible in class. In addition to the academies, the writing and production of plays held a firm place in our traditions; and literary and debating societies flourished in our schools long before we had established colleges and schools in this country.

We had, therefore, a rich background against which to organize and conduct our school activities, and fortunately our schools in this country have carried on the fine tradition which was established by our educational forebears. The American scene is a rather pleasant one. Our schools have been wisely extracurricularly active, and the results have been good.

For the purpose of this paper I am going to confine myself to non-religious activities. We all realize, of course, that the Sodality of Our Lady holds first place in our schools, and we know, too, that every school and college has a thriving sodality. In passing, however, I should like to make this one observation. At one time in our history there was a rule for the conducting of academies which would exclude from every other activity those who were not members of the Sodality. Later on the rule was modified and rectors were given discretion over the memberships. Still later on, the rule was rescinded. But the Sodality, since it is composed of the elite, should be a good source of material for other activities, and I feel, too, that membership in an honor society, that is not purely based on scholarship, might well depend upon membership in the Sodality.

Last year the J.E.A. circulated a rather complete and exhaustive questionnaire among our school principals. Father Mehok made a summary of some of the items in it.¹ Among many other things this questionnaire sought to discover what was the health of our non-religious activities program. The results were quite interesting, not to say illuminating. The overall picture is quite bright.

The questionnaire dealt with the following activities: student council, assemblies, debating, dramatics, musical clubs, literary magazines, news-

¹ "Survey of Jesuit High Schools: 1946-1947," *JESUIT EDUCATIONAL QUARTERLY* 9:216-20, March 1947.

papers, yearbooks, literary and science clubs, and other organizations, such as hobby clubs. He was interested in the structure of these activities and he asked how many schools had how many student societies that had formal written constitutions. The average Jesuit high school in the American Assistancy has 2.2 such organizations. That is, the number of such activities divided by the number of schools replying. Of our 38 schools thirty-one have a student council, or something that functions much in the same way and for the same purpose. Thirty-three schools with debating societies participated in an average of 29.7 outside debates apiece. Thirty-three schools produced an average of 1.75 plays apiece, and 35 schools had an average of 1.77 musical organizations.

In the line of publications, 15 schools put out annually 5.6 hypothetical issues of a literary magazine, and 32 schools reported publishing a newspaper running into an average of 11 yearly issues, which is very good. All but six of our schools publish a yearbook.

The question of a constitution for school activities is one on which we might profitably spend a moment. A constitution gives form and stability to an organization. It defines the scope of its activity, and the reason for its existence. As far as activities are concerned, it is merely a statement in writing of the basic idea and ideals of the activity. It is a guide both for the participants and for the moderator. It is also a means by which the activities of an organization can be checked and kept within bounds when there is danger of it encroaching upon or duplicating the work of another activity. For these brief reasons it would seem that a constitution is quite desirable for all organizations in our schools.

Father Lorenzo Reed has recently written a splendid article on the student council.² After an experience of five years with this activity, Father Reed is convinced that it is an influence for good in the school, and because of the benefits to individuals in the opportunities it affords for the development of leadership, it is highly desirable. From Father Reed's paper I quote the following benefits to be derived from a well-organized and well-functioning student council:

1. It seeks to unite the student body in the pursuit of all the proper aims of the student.
2. It serves as a liaison between the faculty and the student body as a whole.
3. It seeks to foster the ideals of the school in the minds of the students, to develop right attitudes in school matters, and to inspire the highest type of school spirit.
4. It acts both as an advisory board and as a unifying agency in support of all school activities.

² "The Student Council in Jesuit High Schools," *JESUIT EDUCATIONAL QUARTERLY* 9:204-15, March 1947.

I think you will all admit that in these four statements there is a great deal of benefit both to the school and the student.

In the catalogue of St. Joseph's College in Philadelphia we find a statement much akin to the above.

I should like heartily to recommend Father Reed's article to all. It is quite complete, very informative, it has the authority of a good experience behind it, and it will prove most helpful in organizing and moderating a student council.

Dramatics as an educational tool has proved its own usefulness in our schools. I had quite an interesting experience in going through the catalogues of the various schools and colleges and selecting some of the benefits to be derived from dramatics. They are quite numerous, and they are also quite valid. I shall list some of them briefly: The discovery and the development of elocutionary powers, the development of qualities of voice, articulation, enunciation, gesture, mimetic powers, the development of personality, the interpretation of character in certain situations and in relation to other characters, an appreciation of human nature, poise, self-assurance, the experience of social cooperation, the effect of the ethical import of good plays, the broadening of a student's horizons through insight into other times, other places, other persons.

Father Keane very aptly illustrates this development in the Boston College High School catalogue: "There is the ever-recurring example of the callow, first-year youth fearfully struggling through his lines in piping voice, who becomes the polished, resonant speaker in fourth year." To make that polished speaker with the resonant voice many of the benefits mentioned above contribute generously. Another benefit worthy of mention is the sympathetic aesthetic development implicit in a student audience at a dramatic production.

Debating, too, has ever held a place of honor among us. Usually dealing with subjects of current importance, debating encourages research and alert and thoughtful reading. It develops a taste for literary study, for political inquiry, for sociological knowledge. It gives a youth ability to think quickly, to speak clearly, logically, interestingly, and convincingly. It prepares, through practice, for extemporaneous speaking. Through the use of parliamentary procedure it begets a knowledge of parliamentary law. Like dramatics it, too, develops poise, self-assurance, grace and ease in speech, posture, and gesture.

Both these activities contribute in no small measure to the fulfillment of our educational aim: "informare ad eloquentiam." Surely, they supplement the work of the classroom and afford a wide field in which individual talents and initiative may be developed.

So, too, our student literary and newspaper publications play their

part in the achievement of these aims. They are designed to promote creative writing, encourage originality, self-expression and to foster a literary spirit. They afford an opportunity for journalistic training and serve as a medium for evaluating the news according to the standard of good taste and in keeping with Catholic ideals, thus creating a bond between the school and its alumni.

The music clubs, the glee club, the choir, the orchestra, and the band develop whatever musical talents the students may have, and they promote a love and appreciation of good music.

The *New York Times* for Sunday, March 30, carried a brief account of a speech given by Dr. A. J. Brumbaugh, the vice-president of the American Council on Education. He proposed a new program designed to increase participation of college students in extracurricular activities. He contended that too few students engage in extracurricular efforts and emphasized the fact that a well-rounded education depends upon the correlation of formal studies and outside activities. The Student Handbook of Holy Cross College, and those of other schools and colleges, long anticipated Dr. Brumbaugh. I should like to quote from the Holy Cross booklet: "Of their very nature these activities are not to supplant but rather to supplement the work of the classroom and lecture hall, in that they give the student opportunity for further individual development,—broaden his interests, stimulate initiative and resourcefulness, present many occasions for self-expression and self-control, arousing the latent confidence, discovering kindred interests that make for sound friendships, and in countless informal and incidental ways supply sound recreation, foster maturity, and in general contribute to the physical, moral, and mental well-being of the student."

As we review the extracurricular activities that are offered in our schools and colleges, I think we will conclude that they exact excellent disciplines. Because so many of them call for public performances and stimulate rivalry, they create a desire for perfection. The many benefits which come from participation in them play a large part in developing the student's character.

Realizing all this, it is the part of the school administration to furnish good direction, counseling, and guidance. These activities really deserve all that we can give them. They should have enthusiastic moderators whose contacts with their activities are constant and intimate. These men should advise, suggest, restrain, if necessary, but always keep student initiative in the forefront.

Because of the amount of work that students put into these activities recognition of some type is called for. A record should be kept by the moderators, the talent of each student should be noted, his development

should be graded, and all this should be entered into his permanent record in the files of the prefect of studies. I do not recommend that school or college credit be given for this work, though one of our colleges does give such credit, but a student should know that his work and talents are evaluated and recorded.

If it is possible, each activity should be given adequate and attractive quarters for its functioning, removed as far as possible from the classroom atmosphere.

If these activities are a part of the educational process, then we should see to it that as many students as possible participate. In this the student counselor could give much valuable help. Some students, we know, are too shy to come forward, they should be coaxed to come forward. An appeal to them to show class spirit and to be ready to contribute to a good class representation have been quite helpful in overcoming shyness and inertia. This may be a sort of coercion, but it is of a rather gentle and benign type.

In 1929 the North Central Association of Colleges and Secondary Schools prevailed upon the United States Department of the Interior to make a study of extracurricular activities in secondary schools. A grant of \$225,000 was spent on the project. The results of the survey were published in 1930 under the title, "Nonathletic Extra Curricular Activities." The volume is mainly statistical, but it is not without interest. This report claimed that extracurricular activities made their appearance in a general way in secondary schools about 1910. There were few in number, though they have increased considerably since that time. Hence we may say that we have been in the vanguard in establishing and organizing such activities, and in so doing have been but following a long and worthwhile tradition in Jesuit education.

A Teacher Looks at Academic Standards

ALPHONSUS C. YUMONT, S.J.

When I was first assigned this paper I really thought that it would be an easy task to dash off my views. After serious reflection on the section, "Academic Standards," in the report of the Principal's Institute at Denver, it appeared more and more difficult to criticize such sound educational principles as are contained in this report. Furthermore, the report incorporated what was best in all the contributions of the members of the committee. It seems to me that Father Joseph R. N. Maxwell, in his article on the Denver Institute in the JESUIT EDUCATIONAL QUARTERLY for October 1946, has pointed out the high lights on the section for academic standards. There are, however, a few additional comments that can be made from a teacher's viewpoint, which I propose to do in this article.

Father Maxwell very appositely makes a summary of part of the report when he writes: "The committee on academic standards made a rather insistent recommendation calling for clear objectives in detailed syllabi, a knowledge of techniques, a checking of class progress, observation of teaching, office tests—all these being calculated to stimulate the teaching bodies and to produce more telling results in our schools."

A teacher agrees with these objectives in theory, but certainly would like to see more written or agreed upon as to what are the objectives in the concrete, say, in relation to the textbooks assigned for the year. He would like to see more clearly defined just how the *Ratio* objectives are to be realized in each subject of the curriculum. Teachers are not fully conversant with the objectives in the subjects they are teaching. They do not know fully the goals to be attained for each year in the high-school course. Some of the textbooks used do not seem to harmonize with the principles of the *Ratio*, especially in first-year high school. We teachers need more knowledge of the distinct methods of the *Ratio* in order to be more effective in our teaching.

Witness the confusion in the English department alone. How much grammar, for instance, should be taught in first-year high? Is it to be taught functionally or as grammar *qua tale*? What are the methods to be employed to reach a definite goal for the year? Are the textbooks in harmony with the objectives? Is imitation according to Father Donnelly's well-known method desirable in first year? From personal experience in

the classroom I think it is a method that will produce more satisfying results than all the grammar drill in the world. Just how much literature is to be taught? Does it have the first place? What has the first place, literature or grammar or English composition? The relationship between the literature text and the textbook in grammar now in use definitely needs clear exposition and definition.

A teacher certainly would appreciate "detailed syllabi" so that uniformity might prevail in the year he is teaching. It is, furthermore, a positive assurance and insurance that he is fulfilling the aim of the year.

"A knowledge of techniques." I think that there is a great deal of good teaching being done, but there is not enough sharing of this teaching technique among Jesuits. Many teachers have good techniques in handling the prelection, in conducting drills and repetitions about which others would like to know. To bring about a greater dissemination of these good hidden teaching methods, I would like to propose the following for your consideration. There should be a teacher's manual, similar to the principal's report, published for each year of the high school. In this manual the various subjects that are being taught so effectively should be correlated with the objectives of the *Ratio*. Also the best approaches for a subject in our schools should be incorporated in this manual.

It is true that we have "Practice" which gives various hints on teaching. However they represent only segments of a class. We do not see procedures of teaching in their true perspective. We want to see how these hints fit in the whole class. The old *Teacher's Review* gave teachers better hints because articles developed a whole procedure for conducting a drill or teaching a difficult point or a poem.

To be more practical, I would suggest, for example, a manual for English teachers for each year of high school. This manual should not just enuntiate principles as many high-school syllabi of the provinces do. It should contain the best methods of teaching a particular English program. The best methods should be learned from the various experienced teachers of the Assistancy, for their methods are based on definite successful classroom experience. We could learn how, for example, a play of Shakespeare should be taught in first-year high, and in subsequent years. This manual should be in the hands of every Jesuit teacher. He could study there the various methods that are in use in the Assistancy for teaching this play of Shakespeare. He could learn the common objectives of all experienced Jesuit teachers, say, of first-year high. He would observe what methods have proved successful, what have not. From this thesaurus of teaching experience, a teacher could garner methods that he might adopt or adapt to his type of class. It could also serve, for the busy teacher during the school year, as a springboard for original creative teaching.

How could this ideal be realized? By doing what is recommended by the principals themselves in their Denver Report. It was recommended: "(1) That each Province provide an Institute for High School teachers about a week before the opening of school. In the larger Provinces where this is impractical, let there be an Institute for the teachers of one subject one year, another for the teachers of another subject a second year, etc." (page 48, Section 3, Stimulation of Individuals; a. The Jesuit Faculty).

What was mentioned, but is in my opinion essential and desirable for effective teaching, is that the results of the teachers' discussions be published in the same way as the Denver Report. Then each province should send the copies of their proceedings of the teachers' province institute to a central office, perhaps, the Jesuit Educational Association central office. Afterwards a manual of teaching experience or a *ratio* for American Jesuit teachers could be assembled from these province reports by the Jesuit Educational Association and be put in the hands of each Jesuit teacher. What a mine of information it would contain for the teacher of a particular subject! What help it could possibly afford for the experienced and nonexperienced Jesuit teacher in either confirming him in his opinion that his teaching techniques were in harmony with the traditional Jesuit method of teaching this particular subject; or in suggesting a new line of approach that has the sound backing of effectiveness since it was a method employed by a successful and experienced Jesuit teacher.

Another recommendation of the report, Office Tests, is a fine stimulus both to student and teacher, especially for the teacher—to enable him to follow the syllabus prescribed by the office. They are advantageous in making the boys study. The boys want to do well in them especially if they realize that the grades are to be published on the bulletin board of the school. Care should be exercised, however, that a teacher not be dubbed a "success" or "failure" because of the results. A fuller investigation should be conducted by the principal.

Another item not mentioned in the report is the idea of a lesson plan. Our teachers should know how to make a lesson plan. Is there a set of lesson plans available for Jesuit schools? It strikes me that some sort of forms should be printed and made mandatory for each teacher to fill out in detail. How effective it would be when a teacher begins a new year if he were able to ask for a detailed lesson plan of some experienced teacher from the office files! He could see for himself just how a year's work was successfully worked out; and then he could use this as a model from which he could draw up his lesson plan for his own class. Having a lesson plan definitely drawn up by each teacher on his faculty would be a great boon for principals at the time a teacher becomes ill. He could consult the plan and not the boys as to where the class was at that date, and what was sup-

posed to be prepared for the period. It could help him when he had to supervise a teacher's teaching to make a better report of the results of his supervision of the class.

Another comment of Father Maxwell's was: "Regarding the limitation of unsatisfactory students, many splendid suggestions were made. By far the best of these struck at the root of the difficulty. It is to a great extent a question of admissions. Hence a more careful screening was proposed, which if followed up by an adequate professional student personnel service, would reduce the necessity of elimination to a more manageable minimum."

A teacher would agree with the proposition on selection of candidates for our school. Once the student has been selected the problem rests with the teacher. The principal has equivalently made this promise to the parents, "Madam, we guarantee results or the boy will be returned." We teachers need all the help we can receive in motivating a boy to work according to his capacities so that the principal will not have to return the boy. A teacher may have the best techniques, best-planned classes, but if the boy will not study—*quid prodest?* Hence the teacher would like to see the points recommended by the principals carried out as far as possible and as fully as possible. The points were:

5. Elimination of unsatisfactory students

That far more adequate provision be made for professional student personnel service, including

A complete knowledge of the student and his work throughout the course.

Diagnosis of deficiencies with the aid, where possible, of modern techniques.

Remedial instruction and counseling so designed as to remove the obstacles to success.

Interviews and contacts with the student himself; interviews or letters or contact with the parents, with suggestions and warnings of failure (page 27).

"Athletic eligibility," Father Maxwell writes, "gave rise to some rather interesting comments. The wise action of the committee in recommending that ineligibility be decided upon at the time of the regular marking periods, and that declarations of such ineligibility should come officially from the office and not from the individual teacher, met with the approval of all."

A statement in the report to which a teacher would agree is: "It was agreed that experience shows the futility in the majority of the cases of readmitting a boy or taking a boy from another school to repeat a year." From practical experience, a boy, in my opinion, should never be allowed to repeat first year. For these repeaters are for the most part a contamina-

tion to first-year boys who are so malleable when they come to us. Repeaters are a source of irritation on the point of discipline and their know-it-all attitude, which makes it ineffective, at times, a teacher's influence on the formation of the first-year boys.

In the section of the report dealing with Scholarships to Colleges, concern was expressed about boys going to non-Catholic colleges. Moreover, the principals would like to see more scholarships offered to our graduates by Jesuit colleges. I agree wholeheartedly and call attention to the fine article on this subject in the JESUIT EDUCATIONAL QUARTERLY for June 1946, "Cooperation between Jesuit Colleges and High Schools: The High-School Viewpoint," by Father Charles T. Taylor, S.J.

In conclusion, a teacher would like to see clear objectives, detailed syllabi, week by week, day by day, in outline form, coming from the principal's office. In knowledge of techniques, a teacher would welcome a manual, a sort of American *Ratio*, which would embrace the best techniques of the Assistancy for each year of high school. In my opinion this could be accomplished by a plan whereby teachers of particular years meet in their respective provinces and the complete proceedings be sent to a central office, which would incorporate all the ideas into a manual for each subject in each year to be published in a form similar to the proceedings of the Denver Institute. The section of the report itself on Academic Standards is so comprehensive and so detailed that if carried out, it would ensure success for our schools and cooperation from our teachers.

Academic Objectives of the Jesuit High School

LOUIS I. BANNAN, S.J.

I hope to convey to you the reactions of one teacher to the Proceedings of the Denver Principals' Institute, Chapter the Second, Parts One and Two. Chapter the Second concerns itself with the Course of Studies; Part One and Two with the objectives and the curriculum content respectively. Part One is divided into the religious and social objectives and the academic objectives. The religious and social objectives will be discussed at another time. So my observations will be made in relation to the academic objectives and the curriculum content as treated in the Denver Report.

It has been my own personal experience, supplemented by the testimony of a great number of teachers whom I have consulted from provinces all across the country, that the objectives of secondary courses are very often rather vague—or if the objectives are clear, their achievement seems quite impossible. It seems to me the burden of responsibility falls largely on the principals—to formulate the objectives clearly, first of all; to make sure they are understood by the teachers, secondly; and finally, to ascertain and to test their application in the classroom.

Now this is easier said than done, I know. But the importance of such an integral function of supervision is vital to secondary schools. I am not ready to say just how inadequate any teacher or group of teachers may be in this connection, though I could cite a number of instances in which one could judge there was considerable lack of direction. The committee itself reports, under a number of different headings, the fact that many teachers are ignorant or neglectful of approved teaching techniques. Because of this they wisely recommend "the printing and wide dissemination of samples of prelections according to the method of the Ratio." To quote from the Denver Report:

"The Committee reported its opinion that present deficiencies in Latin classes derive, in great part, from the lack of conviction on the part of teachers of the effectiveness of Latin as a medium of education. This, in turn, derives from defective humanistic formation of the teacher, or insufficient knowledge of Latin, or ignorance of the method of teaching proper to the Ratio." And again, "The Committee feels that

there is widespread confusion in the minds of teachers of English as to the objectives in high-school courses."

It is an obvious fact that teachers are valuable, as teachers, in direct proportion to the method and technique they are capable of using in the training of boys in their classes. And it is certainly an obvious fact to principals that many a classroom teacher is not prepared to teach. No matter what the subject matter may be it is the method, the presentation, the treatment that is the important element for the goals of our training. For this we need trained teachers, teachers who are aware of the goals of *this* 9:00 class in English, *this* 10:00 class in Latin, and so on. They must be convinced of the validity and adequacy of the means to achieve those objectives. This calls for a crystal-clear statement of our goals, and a crystal-clear statement of the means, methods, and techniques.

It seems to me that the chief responsibility of seeing that teachers are prepared for this rests primarily with the principals. And this idea seems to be thoroughly ratified in the Denver Report, where it is clearly stated in Chapter IV: "We record our conviction that supervision of instruction is one of the most important functions of the principal, much more important than many of the administrative activities which at present prevent his giving adequate time and attention to classroom visitation." And later on to the same effect: "The prime purpose of supervision must always be the improvement of instruction. Both principal and teachers should have a clear understanding of this important purpose, and should constantly keep it in mind, for it should point all the activities of supervision." And when treating of the matter of time, the report states: "If the principal and his superiors truly realized the paramount importance of supervision, adequate time for it could be made. It is a question of relative values."

It is my personal opinion that the objectives are expressed very convincingly in the Denver Report, and I think the arguments presented are very well stated. Humanism, expression, and logical thinking are the academic objectives of our Jesuit high school. The study of languages, classical, as well as English, the study of mathematics, science, and history, all have a key position within our academic setup. But what is important is, "What do the principals of our high schools think?" They are the guiding powers of many teachers and are in executive positions controlling our high schools. It is of capital importance that these objectives be so thoroughly understood, appreciated, and firmly set in their minds that as principals and supervisors they can pass them on to the teachers under their charge, convince them of their value, instill them with the necessary enthusiasm, indoctrinate them with the proper means and methods, and correct them when they drift away from the

ideal. When a teacher asks his principal how an English course should be taught, or what precise benefit, or series of benefits, his students should derive from his third year Latin class, a clear, concrete answer should be forthcoming. And if a teacher should ask what the value of a particular course may be, a convincing presentation of the genuine values, as well as the methods, techniques, and objectives should be available.

A vague and general statement of our objectives is not sufficient. A gesture to our four centuries of glorious success is not sufficient. A well-rounded sentence defining our education as "the harmonious cultivation of the whole man" is not sufficient. A blind appeal to retain the courses that have been and are our distinguishing characteristic is not sufficient. Words and clichés such as "mind training" and "transfer" are not sufficient. Our traditions are stronger and more deeply set than that, and if they are to survive, each one of us must have an enthusiastic faith and confidence in them. The faith we have must be based on reason, and the enthusiasm must be founded on the conviction of truth. A great deal of this is our normal heritage as Jesuits. Our system of education as a whole is far superior to the ordinary secondary schools throughout the country. The Denver Institute was a great step in the right direction. This meeting is another move toward perfecting the organization we have. Without doubt our schools will be more effective and our teachers will be better prepared to train the boys under their care. Certainly God will bless the sacrifices that are made in the interest of these meetings, and certainly the teachers in our schools throughout the country will profit for your having met to discuss the numberless problems that face Jesuit training on the secondary level.

The reactions of a teacher to the Denver Report on the objectives of our academic curriculum are primarily those of hope and sincere confidence that, as well as our schools are functioning now, they will inevitably improve and become more effective, because the guiding powers are vital and alert to the needs of the day and because they are ready to discuss, explain, and show the way to the achievement of our clearly defined objectives.

Before closing this paper I should like to propose a few questions that came to mind while reading this Denver Report, for while the objectives were outlined very well there does seem to be room for further refinement on some rather fundamental points.

First of all, the second chapter concerns itself with "a restatement of the basic objectives of *the* Jesuit high school and its traditional program." Should we not be more explicit in specifying the elements which characterize *the* Jesuit high school? And when the suitability of

objectives is being considered, do we have in mind, keeping boys from public schools? making our schools a financial success? preparing boys for our colleges? training leaders? or a combination of the last two, i.e., training leaders who will be graduates of Jesuit universities?

Furthermore, considering the ideal objectives represented in the report, are they feasible during our *four-year* secondary course? Would a trial in the grades seven to ten be worth while where we can get a very select few for the experiment? Or, can it be said that these objectives, as stated, are impractical unless we go back to training the *selecti quidem*? And finally, the report indicates an ignorance of the method of teaching Latin proper to the *Ratio*, it states an apparent lack of the knowledge of Latin, it implies a defective humanistic formation of the teacher. For the implementation of the teaching program the methods, the knowledge, and the formation of the teacher are critical. What is the source of the difficulty? Is it in the juniorate? Is it a combination of the high school, novitiate, and juniorate? These points seem to me to be fundamental to the proper function of our high schools and, by that same token, a matter of responsibility for the principals individually as well as collectively.

Program of Annual Meeting

Jesuit Educational Association

April 8, 10, 11, 1947

Boston College and Boston College High School, Boston, Massachusetts

GENERAL MEETING OF ALL DELEGATES

TUESDAY, APRIL 8, 8:00 P.M.

Boston College High School, Music Room

Presiding: REV. ROBERT A. HEWITT, S.J.

GREETINGS.....Very Rev. John J. McEleney, S.J.
Provincial, New England Province

REPORT OF EXECUTIVE DIRECTOR.....Rev. Edward B. Rooney, S.J.

THE INSTITUTE OF SOCIAL ORDER AND THE
JESUIT EDUCATIONAL ASSOCIATION.....Rev. Robert C. Hartnett, S.J.

STUDENT ACTIVITIES IN JESUIT SCHOOLS. Rev. Joseph R. N. Maxwell, S.J.

COMMISSION MEETINGS

THURSDAY, APRIL 10, 3:00 P.M.

Boston College, Science Building, First Floor

COMMISSION ON GRADUATE

SCHOOLS.....Rev. Gustave Dumas, S.J., *Chairman*

COMMISSION ON SEMINARIES.....Rev. Robert J. Henle, S.J., *Chairman*

SPECIAL MEETING OF

JUNIORATE DEANS.....Rev. Edward S. Pouthier, S.J., *Chairman*

DINNER MEETING

THURSDAY, APRIL 10, CONVOCATION 5:00 P.M., DINNER 6:00 P.M.

Boston College, Tower Building, Students' Dining Room

Presiding: REV. EDWARD B. ROONEY, S.J.

THE I.S.U. CONVENTION AT PRAGUE..Henry Briefs, *American Delegate
to I.S.U. Convention at Prague*

ADDRESS ON CATHOLIC YOUTH.....His Excellency, the Most Rev.
Richard J. Cushing, D.D.,
Archbishop of Boston

MEETING OF SECONDARY SCHOOL DELEGATES

FRIDAY, APRIL 11, 9:30 A.M.-12:00; 2:00 P.M.-4:30 P.M.

Boston College, Science Building, Room 117

Presiding, Morning Session: REV. JAMES H. DOLAN, S.J.

REPORT OF THE COMMISSION ON

SECONDARY SCHOOLS.....Rev. John J. Foley, S.J.

DISCUSSION ON SECTIONS OF THE DENVER INSTITUTE REPORT:

Course of Studies.....Rev. Louis I. Bannan, S.J.

Academic Standards.....Rev. Alphonsus C. Yumont, S.J.

Student Personnel Service.....Rev. Francis J. Shalloe, S.J.

QUESTION AND ANSWER PERIOD.....Rev. Julian L. Maline, S.J.

Presiding, Afternoon Session: REV. W. EDMUND FITZGERALD, S.J.

PANEL DISCUSSION ON IMPROVING THE RELIGION COURSE:

Purpose of Our Religion Course.....Rev. Edward J. Farren, S.J.

Text-Books.....Rev. John R. Kelly, S.J.

Amount and Division of Time.....Rev. Thomas Burke, S.J.

Preparation of Teachers.....Rev. C. J. McDonnell, S.J.

MEETING OF UNIVERSITY AND COLLEGE DELEGATES

FRIDAY, APRIL 11, 9:30 A.M.-12:00; 2:00 P.M.-4:30 P.M.

Boston College, Science Building, Room 102

Presiding, Morning Session: REV. WILLIAM L. KELEHER, S.J.

REPORT OF THE COMMISSION ON

GRADUATE SCHOOLS.....Rev. Gustave Dumas, S.J.

REPORT OF THE COMMISSION ON

LIBERAL ARTS COLLEGE.....Rev. W. C. Gianera, S.J.

NATIONAL FEDERATION OF

CATHOLIC COLLEGE STUDENTS.....Rev. Norman T. Weyand, S.J.

DEGREE PROGRAM IN

INDUSTRIAL RELATIONS.....Rev. Bernard W. Dempsey, S.J.

Presiding, Afternoon Session: REV. WILLIAM J. HEALY, S.J.

THE USE OF MECHANICAL DEVICES IN

ADMINISTRATIVE OFFICES.....Rev. Matthias B. Martin, S.J.

QUESTION AND ANSWER PERIOD.....Rev. William Crandell, S.J.

LUNCHEON, FRIDAY, APRIL 11, 12:30 P.M.

Boston College, Tower Building, Cafeteria

LOCAL COMMITTEE ON ARRANGEMENTS

Rev. William L. Keleher, S.J.

Rev. Arthur J. Sheehan, S.J.

Rev. Robert A. Hewitt, S.J.

Status of Graduate Studies in the Assistancy, 1946-1947

Despite handicaps of shortage of men and finances and crowded classrooms, the wishes of the late Father General, Very Reverend Vladimir Ledochowski, in his *Instructio* of 1934, have been fulfilled with increasing diligence. Reconversion from the war schedule is rapidly being effected.

That this program of special studies is a costly one is evident to all. It is a tribute to the vision and foresight of superiors that they have not permitted expense to deter them from carrying it out.

The survey for 1946-1947 shows an increase in all divisions. The number of full-time Jesuit graduate students has increased by 53 to a total of 194. The increase in major fields represented mounted from 32 to 43 whereas the jump in schools attended went up by 11 to 40. Seven provinces showed an increase in Jesuits in studies and one remained at the same level.

History and philosophy led in fields of concentration. English, biology, education, mathematics, physics closely clustered after them.

Fordham University, Saint Louis University, Harvard, the Gregorian, Georgetown University, and Columbia University in that order are the schools of over half the total number of special students.

I. COMPARATIVE STATISTICS 1942-1947

	1942-43	1943-44	1944-45	1945-46	1946-47
Full-time graduate students ...	90	76	93	141	194
Priest graduate students	63	60	78	118	177
Scholastic graduate students ...	27	16	15	23	34
Candidates for the Ph.D.	47	58	63	93	129
Candidates for the M.A.	14	8	14	18	34
Candidates for the M.S.	13	6	7	13	18
Candidates for other degrees ..	6	4	9	19	26
Special studies, but no degree .	10	..	2	3	4

II. MAJOR FIELDS

	Calif. Prov.	Chic. Prov.	Maryld. Prov.	Miss. Prov.	N. Eng. Prov.	N. Orls. Prov.	N. York Prov.	Oreg. Prov.	Total
American History	.....	.....	.....	.....	.....	.....	1 Ph.D.	.....	1 Ph.D.
Anthropology	.....	.....	.....	.....	.....	.....	1 Ph.D.	.....	1 Ph.D.
Archeology	.....	.....	.....	.....	2 Ph.D.	.....	.....	.....	2 Ph.D.
Biology	1 M.S.	1 Ph.D. 1 M.S.	1 Ph.D.	.....	1 Ph.D. 3 M.S.	.....	2 Ph.D.	1 Ph.D. 1 M.S.	6 Ph.D. 6 M.S.
Business	.....	.....	.....	.....	2 M.S.B.A.	.....	.....	.....	2 M.S.B.A.
Canon Law	1 J.C.D.	1 J.C.D.	.....	1 Ph.D.	.....	.....	1 J.C.D.	.....	3 J.C.D. 1 Ph.D.
Chemistry	1 Ph.D.	.....	.....	1 Ph.D.	1 M.S.	1 Ph.D.	1 M.S.	.....	3 Ph.D. 2 M.S.
Civil Law	.....	1 LL.M.	.....	.....	.....	.....	.....	.....	1 LL.M.
Classics	3 Ph.D.	.....	1 Ph.D.	.....	1 Ph.D.	.....	2 Ph.D.	2 Ph.D.	9 Ph.D.
Dogmatic Theology	.....	1 S.T.D. 1 None	.....	.....	.....	.....	.....	.....	1 S.T.D. 1 None
Economics	1 Ph.D. 1 M.A.	1 Ph.D.	1 M.A.	.....	1 Ph.D.	1 Ph.D.	2 Ph.D.	2 Ph.D.	8 Ph.D. 2 M.A.
Education	2 Ph.D. 2 Ed.D.	1 Ph.D.	.....	1 Ph.D.	1 Ph.D. 1 M.A.	.....	2 M.A.	1 Ph.D.	6 Ph.D. 2 Ed.D. 3 M.A.
Electrical Engineering.	1 Ph.D.	.....	.....	.....	.....	.....	.....	.....	1 Ph.D.
Engineering	.....	.....	.....	.....	.....	.....	.....	1 Ph.D.	1 Ph.D.
English	2 Ph.D.	2 Ph.D.	1 M.A.	1 Ph.D.	1 Ph.D. 1 M.A.	.....	1 Ph.D. 1 M.A.	4 Ph.D.	11 Ph.D. 3 M.A.
French	.....	.....	.....	.....	1 Ph.D.	.....	.....	.....	1 Ph.D.
German	.....	.....	.....	.....	.....	.....	.....	1 Ph.D.	1 Ph.D.
Greek	.....	.....	1 Ph.D.	.....	.....	.....	.....	.....	1 Ph.D.
History	3 Ph.D.	3 Ph.D.	1 Ph.D.	3 Ph.D.	2 Ph.D.	.....	2 Ph.D. 3 M.A.	1 Ph.D.	15 Ph.D. 10 M.A.
Islamic	1 M.A.	1 M.A.	.....	3 M.A.	1 M.A.	.....	1 Ph.D.	.....	1 Ph.D.
Journalism	.....	.....	.....	.....	.....	.....	.....	.....	1 None
Labor Economics	1 None	.....	.....	.....	.....	.....	1 Ph.D.	.....	1 Ph.D.
Latin	1 M.A.	.....	.....	1 M.Ed.	.....	.....	.....	.....	1 M.A. 1 M.Ed.

	Calif. Prov.	Chic. Prov.	Maryld. Prov.	Miss. Prov.	N. Eng. Prov.	N. Orls. Prov.	N. York Prov.	Oreg. Prov.	Total
Library Science	1 A.B.	1 A.B.	1 A.B.	.....	1 Ph.D.	.....	1 B.S.	.....	3 A.B. 1 Ph.D. 1 B.S.
Mathematics .....	.....	1 Ph.D. 1 M.S. 1 None	2 M.A.	1 Ph.D.	1 Ph.D. 1 M.S.	1 Ph.D.	1 Ph.D. 1 M.S.	.....	5 Ph.D. 2 M.S. 2 M.A. 1 None
Moral Theology .....	.....	1 S.T.D.	.....	1 S.T.D.	.....	.....	.....	.....	2 S.T.D.
Oriental Languages ..	.....	.....	.....	.....	1 M.A.	.....	.....	.....	1 M.A.
Philology	1 Ph.D.	.....	.....	.....	.....	.....	.....	.....	1 Ph.D.
Philosophy	1 Ph.D.	3 Ph.D.	2 Ph.D.	2 Ph.D.	1 Ph.D.	2 Ph.D.	5 Ph.D. 2 M.A.	4 Ph.D.	20 Ph.D. 2 M.A.
Physics .....	.....	2 Ph.D.	.....	1 M.S.	2 Ph.D. 4 M.S.	1 M.S.	1 M.S.	.....	4 Ph.D. 7 M.S.
Political Philosophy ..	.....	.....	1 Ph.D.	.....	.....	.....	1 Ph.D. 2 M.A.	.....	2 Ph.D. 2 M.A.
Political Science	1 Ph.D.	2 Ph.D.	2 Ph.D.	.....	2 Ph.D. 1 M.A.	.....	.....	2 Ph.D.	9 Ph.D. 1 M.A.
Psychology .....	.....	2 Ph.D.	.....	.....	1 Ph.D. 1 M.A.	.....	4 Ph.D.	1 Ph.D.	8 Ph.D. 1 M.A.
Religion .....	.....	.....	.....	.....	1 M.A.	.....	.....	.....	1 M.A.
Romance Languages ..	.....	.....	.....	.....	1 M.A.	.....	.....	.....	1 M.A.
Sacred Scripture .....	.....	1 D.S.Scr.	.....	1 D.S.Scr.	.....	.....	.....	.....	2 D.S.Scr.
Seismology .....	.....	.....	1 M.A.	.....	.....	.....	.....	.....	1 M.A.
Semitic Languages ....	.....	.....	.....	.....	1 Ph.D.	.....	.....	.....	1 Ph.D.
Social Work .....	.....	.....	.....	.....	1 M.S.S.W.	.....	.....	.....	1 M.S.S.W.
Sociology .....	.....	1 Ph.D.	.....	1 Ph.D.	1 Ph.D. 2 M.A.	1 Ph.D.	1 Ph.D.	2 Ph.D.	7 Ph.D. 2 M.A.
Sociology and Econ. ..	.....	1 None	.....	.....	.....	.....	.....	.....	1 None
Speech .....	.....	1 M.A.	.....	1 Ph.D.	.....	.....	.....	.....	1 Ph.D. 1 M.A.
Theology	2 S.T.D.	.....	2 S.T.D.	.....	.....	.....	3 S.T.D.	.....	7 S.T.D.

III. SCHOOLS*

PROVINCE	Calif.	Chic.	Maryld.	Miss.	N. Eng.	N. Orls.	N. York.	Oreg.	Total
Biblical Institute . . . . .	.	1	.	.	1	.	.	.	2
Boston College . . . . .	.	.	.	.	4	.	.	.	4
California	1	.	.	.	.	1	.	.	2
Catholic University ..	2	.	.	.	4	.	1	2	9
Chicago . . . . .	.	.	.	1	3	.	1	1	6
Colégio de Belen, Cuba .	.	1	.	.	.	.	.	.	1
Columbia . . . . .	.	1	2	.	1	1	6	.	11
Cornell . . . . .	.	.	.	1	.	.	.	.	1
Detroit . . . . .	.	.	.	.	1	.	.	.	1
Drexel . . . . .	.	.	1	.	.	.	.	.	1
Fordham	2	3	2	.	8	1	18	3	37
Georgetown . . . . .	.	2	2	.	2	.	2	3	11
Gregorian	2	3	2	3	.	2	5	.	17
Harvard	2	2	4	.	6	1	5	1	21
Indiana . . . . .	.	.	.	.	1	.	.	.	1
Johns Hopkins . . . . .	.	.	1	.	1	.	.	.	2
Laval . . . . .	.	.	.	.	1	.	.	.	1
L'Immaculée, Montreal .	.	1	.	.	.	.	.	.	1
Loyola, Chicago . . . . .	.	2	.	.	.	.	.	1	3
Marquette	1	.	.	.	.	.	.	.	1
M.I.T. . . . .	.	.	.	.	1	.	.	.	1
Michigan	1	1	.	1	.	1	.	.	4
Minnesota . . . . .	.	2	.	1	1	.	.	.	4
Montreal, Cath. U. of .	.	.	.	.	.	.	1	.	1
North Carolina . . . . .	.	1	.	.	.	.	.	.	1
Northwestern . . . . .	.	1	.	1	.	.	.	.	2
Oregon . . . . .	.	.	.	.	.	.	.	1	1
Pennsylvania . . . . .	.	.	.	.	1	.	2	1	4
Princeton . . . . .	.	.	2	.	.	.	.	.	2
Saint Louis	1	3	1	9	4	.	1	4	23
Saint Louis I.S.S. . . .	3	2	.	.	.	.	.	.	5
Stanford	4	.	.	.	.	.	.	2	6
Toronto	3	3	.	2	.	.	.	.	8
U.C.L.A.	2	.	.	.	.	.	.	.	2
U.S.C.	1	.	.	.	.	.	.	.	1
Washington . . . . .	.	.	.	.	.	.	.	3	3
West Baden . . . . .	.	1	.	.	.	.	.	.	1
Woodstock	1	.	.	.	.	.	.	.	1
Yale	1	1	.	.	2	.	1	2	7
Xavier, Cincinnati ..	.	1	.	.	.	.	.	.	1

* *American History* at Columbia; *Anthropology* at Harvard; *Archeology* at Chicago (2); *Biology* at Princeton, Saint Louis, Yale, Pennsylvania (2), Fordham (7); *Business* at Harvard, Pennsylvania; *Canon Law* at Gregorian (4); *Chemistry* at Stanford, Saint Louis, Boston College, Columbia, Fordham; *Civil Law* at Georgetown; *Classics* at Saint Louis, Stanford, Toronto, Princeton, Harvard (2),

IV. DEGREES SOUGHT

PROVINCE	Calif.	Chic.	Maryld.	Miss.	N. Engl.	N. Orls.	N. York	Oreg.	Total
Ph.D., new	3	5	4	3	9	2	10	5	41
Ph.D., cont.	13	14	5	9	11	4	15	17	88
M.A., new	2	2	5	3	10	0	10	0	32
M.A., cont.	1	0	0	0	0	0	0	1	2
M.S., new	1	2	0	1	5	1	1	1	12
M.S., cont.	0	0	0	0	4	0	2	0	6
Others, new	21 ^{1,4}	33 ^{4,7}	34 ³	210 ⁶	38 ⁹	0	35 ^{3,2}	0	16
Others, cont.	42 ^{3,1}	33 ^{6,2}	0	1 ³	0	0	23 ³	0	10
Total	26	29	17	19	42	7	43	24	207

Fordham (3); *Dogmatic Theology* at Gregorian, L'Immaculée; *Economics* at Columbia, California, Harvard (2), Saint Louis I.S.S. (2), Saint Louis (4); *Education* at U.C.L.A., Yale, Chicago, Washington, Fordham (2), Minnesota (2), Catholic University of America (3); *Electrical Engineering* at Stanford; *Engineering* at Stanford; *English* at North Carolina, Michigan, Stanford, Minnesota, Columbia, Washington, Chicago, Fordham (2), Harvard (2), Yale (3); *French* at Laval; *German* at Washington; *Greek* at Harvard; *History* at U.C.L.A., Stanford, Toronto, Colégio de Belen, Columbia, Georgetown, Pennsylvania, Oregon, Fordham (2), Harvard (3), Georgetown (3), Saint Louis (9); *Islamic* at Gregorian; *Journalism* at Marquette; *Labor Economics* at Columbia; *Latin* at Michigan, Saint Louis; *Library Science* at U.S.C., Michigan, Drexel, Chicago, Columbia; *Mathematics* at West Baden, Saint Louis, Xavier, Johns Hopkins, Cornell, Indiana, Michigan, Columbia, Fordham, Harvard (2); *Moral Theology* at Gregorian (2); *Oriental Languages* at Johns Hopkins; *Philology* at California; *Philosophy* at California, Catholic University of Montreal, Gregorian (2), Harvard (2), Georgetown (4), Toronto (5), Fordham (7); *Physics* at Minnesota, Saint Louis, Detroit, Catholic University of America, Harvard, M.I.T., Boston College (2), Fordham (3); *Political Philosophy* at Columbia, Fordham (3); *Political Science* at Columbia, Harvard, Yale, Catholic University of America, Georgetown, Saint Louis I.S.S. (2), Fordham (3); *Psychology* at Columbia, Fordham, Harvard, Yale, Catholic University of America (2), Loyola, Chicago (3); *Religion* at Catholic University of America; *Romance Languages* at Fordham; *Sacred Scripture* at Biblical Institute (2); *Seismology* at Georgetown; *Semitic Languages* at Biblical Institute; *Social Work* at Boston College; *Sociology* at Fordham, Chicago, Catholic University of America, Harvard (2), Saint Louis (4); *Sociology and Economics* at Saint Louis I.S.S.; *Speech* at Northwestern (2); *Theology* at Woodstock, Gregorian (6).

¹ Ed.D.² J.C.D.³ S.T.D.⁴ A.B., Libr. Sci.⁵ B.S., Libr. Sci.⁶ D.S.Scr.⁷ Master of Law⁸ M.S.B.A.⁹ M.S.S.W.¹⁰ M.Ed.

Contributors

Space does not permit publishing all the fine papers delivered at this year's annual meeting of the J.E.A. held in Boston. Several of greater interest to QUARTERLY readers appear in this issue. A better idea of their setting can be had by consulting the program which is printed here for record.

FATHER LOUIS I. BANNAN, of the California Province is at present a graduate student in education at the Catholic University of America.

FATHER BERNARD W. DEMPSEY, regent of Saint Louis University School of Commerce and Finance, undertakes a task foremost in the minds of many college administrators, that of clarifying the philosophy that should underlie their course in industrial relations.

FATHER ROBERT C. HARTNETT, teacher in political science at the University of Detroit, presents an outline designed to get the social message of the I.S.O. into the schools.

FATHER JOHN R. KELLY, teacher of religion at Saint Louis University High School, and author of several texts on high-school religion, relates the efforts of one province in deciding upon a religion text.

FATHER MATTHIAS B. MARTIN, dean of The Creighton University, offers consolation to administrators harried by the struggle to eliminate time-consuming labor over office details.

FATHER JOSEPH R. N. MAXWELL, rector of Cranwell Preparatory School, summarizes the benefits to high-school and college students of extracurricular activities.

FATHER EDWARD B. ROONEY, executive director of the Jesuit Educational Association, presents the year's academic balance sheet.

FATHER ALPHONSUS C. YUMONT, teacher at Cheverus High School, gives the teacher's view of academic standards as presented by the Denver Institute.

